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Who's Who

• ***Our Cover Page.*** **Methodist women across the country are studying this summer in quiet places by the sea, by the mountains, and in other woodland sections, the work of the Woman's Society of Christian Service. Our cover is symbolic of these quiet places of retreat from which plans, methods, inner spiritual reserves are being builded up.**

• ***Miss Harriet-Louise H. Patterson,*** **Cleveland, Ohio; writer, lecturer, travelogues and Bible lectures.**

• ***Minnie Lee Connell*** **(Mrs. R. E.), Morrilton, Arkansas; president of North Arkansas Conference, Woman's Society of Christan Service.**

• ***Mrs. Roy A. Dillon,*** **Oklahoma City, Oklahoma; secretary of Christian Social Relations and Local Church Activities, West Oklahoma Conference Woman's Society of Christian Service.**

• ***Mrs. W. B. Landrum,*** **Tyler, Texas; member of Standing Committee on Christian Social Relations and Local Church Activities, and secretary of that department of the South Central Jurisdiction.**

• ***Miss Miriam A. Ristine,*** **New York, N. Y.; executive secretary in the Home Department of the Woman's Division of Christan Service.**

• ***Mrs. Velma Shotwell,*** **field supervisor of migrant work, Western Area, Home Missions Council of North America.**

• ***Mrs. Velma H. Maynor,*** **New York, N. Y.; executive secretary in the Foreign Department of the Woman's Division of Christian Service.**

• ***Miss Sallie Lou MacKinnon,*** **New York, N. Y.; executive secretary in the Foreign Department of the Woman's Division of Christian Service.**

• ***Miss Marian Lee Stiffler*** **is a student at Western Maryland College, Westminster, Maryland. She is in her junior year and plans to major in journalism. She is giving part-time service in this area with the Home Missions Council of North America during the summer months**

Editor Honored

The editor of *The Methodist Woman,* while on an extensive speaking tour in behalf of the work of the Woman's Division of Christian Service, visited the annual encampment of the Blackfeet Tribe of North American Indians at Browning, Montana. Miss Brittingham was adopted into the tribe and given the Indian name of "Fly Woman" by Wallace Night Gun, assisted by members of the society.

The Methodist Woman

Building the Postwar World

THE editor had a fire in her home some time ago. The bathroom was demolished, large holes were burned in two bedrooms, and the electric current was cut off. This was around Christmas time and it was impossible to get inspectors to view the damage or to have the lights connected during the holiday season. Fortunately, the fire centered on one side of the house and the other side could be used. Lamps and candles replaced electric lights, and we were still able to have the family for Christmas dinner. Then the inspectors came; they appraised the damage and they examined our insurance. Soon order came out of chaos. We made a study of our home and listed the things that needed to be done. Inasmuch as we would have to be bothered with carpenters, painters, paperhangers, we made plans to modernize the home at a few points. We would not have done this, perhaps, had it not been for the fire. Today we have a more comfortable home as a result.

Today the world is on fire, and even while the blaze and bombing continues, Christians are thinking of a postwar world. In the last issue of THE METHODIST WOMAN we used this editorial page to point out "Six Pillars of Peace." Even before the inspectors come, or even before the fire itself is put out, we are beginning to plan for the postwar world.

The office of the editor in New York is just between the Department of Christian Social Relations and Local Church Activities and the Foreign Department of the Woman's Division. Near by is the Home Department and the office of the Treasurer. As we write these words, the Department of Christian Social Relations and Local Church Activities is meeting to discuss organizational and program plans for a postwar world.

A few minutes ago we walked down the hall. Miss Sallie Lou MacKinnon met us with a cable in her hand. She has a problem now; it is the problem of feeding China, of taking care of our missionaries and workers during these days of inflation in China. See her article in this issue about the tremendous problems which the Foreign Department faces. But she has another problem. Immediately when the war is over, the missionaries on the field will need to come home for a needed furlough period. Those on furlough will need to go back, and Miss MacKinnon says it will take about $1,000 per person to move these missionaries. About 157 are involved, so this gives you some idea of the immediate budget problem. Also, damage has been done to properties. Some of these will need to be replaced as soon as possible; new locations may be necessary in other cases. We cannot wait until the conflagration ceases to begin to plan for the postwar world or to make an appeal to our societies everywhere for Methodist women to put these great needs on their hearts. We will have an opportunity now to remedy any mistakes in personnel, building, selection of staff, et cetera, as we think in terms of the postwar world. In other words, the opportunity is ours to do a better job not only in China but in Korea, in Japan, in India, in Africa, in Europe, and in Latin America.

The staff of the Home Department was meeting, so we on went down the hall to talk to them about editorial plans for the future. Each secretary is studying the needs of the postwar United States, Alaska, Puerto Rico, and the Dominican Republic. Advance planning is being made in the bureaus of educational institutions, social welfare and medical work, deaconess work, urban work, and rural work. These plans will be shared with Methodist women during the next few months in our magazines and in the program material for the new year, 1944. The home field thus far has been free from bombing but it has not been free from the effects of war. Men working in our institutions have been drafted, and our institutions everywhere are understaffed—and this at a time when the very nature of the conflict places new demands upon them—the defense situation; crowded cities resulting in more women seeking the shelter of our Esther Halls; and settlements maintaining longer hours than ever before because of the need—the desperate need of mothers to have some place to take their children. Methodist women, we were more convinced than ever of the job to be done.

The next day the Committee on Finance and Estimates met. The most desperate problem confronting this committee was how to make you and every woman of your society see the challenge of our work and how we can meet all these opportunities. They were optimistic because they believe that Methodist women would not have struggled

through the years to meet the needs of their particular generation only to have us fail in ours. The financial report was encouraging. Income was on the increase. BUT, no way has been found yet to meet all these postwar problems. During the months to come, beginning with this month, we are sharing with you the thinking of our secretaries on postwar needs as they see them. It would be too bad if after the appraisal of the damage done around the world we could not plan more largely for the future. Before me is a statement of our loved First Lady in China, Madame Chiang Kai-shek. She says of building the postwar world:

"China's leaders have urged our people to fight on, assuring them that a new era of international justice was certain to come when victory was won. . . . .

"What we must have in the new era is a concrete implementation of the principles we uphold, not empty slogans. We must not allow our fervor to exterminate aggression and willingness to make sacrifices for the common cause to subside after victory is won. There must be international policemen to see that lawbreakers are brought to justice. Nations who break the law should be no less liable and subject to punishment and it is the duty of every nation to participate in active maintenance of peace and order. . . . .

"In this new world society we must all be indeed our brother's keeper and act accordingly. The stronger nations will help the weaker, not patronizingly as before, but as elder brothers in whom trust can be felt, guiding the younger ones until they are able to stand on their own feet. . . . .

"I recall that Dr. Sun Yat-sen, the Father of the Chinese Republic, said that all the world races started from the same metal and that it is a moral duty of those more advanced to help those not so far advanced.

"Child prodigies seldom succeed in after life to achieve the distinction in the broader world that they had received in the model sphere of home and school. Nations similarly will not succeed, whatever their potentialities, unless they harness their abilities, not for self-seeking, but for the common good.

"The time has passed when we can determine a man's status, or his nation's, by the color of his skin or the shape of his eyes. We must create a world society to fit the need and requirements of all races instead of adopting the procrustean method of lopping off a nation's territories and liberties to fit that nation into the existing order.

"I have faith that from the crucifixion experienced in this war the democracies will learn the lesson that prevention is better than cure, that it is better to prevent wars than to win wars. But war can only be prevented if world society is so constituted that all races are given equal opportunity to develop their native genius, not hampered, but aided by the stronger and more advanced races.

"It is paradoxical but true that nations like individuals can only permanently enjoy privileges and rights if they are willing to share them with others. If they attempt to reserve them solely for themselves they will lose them. History has illustrated this time and again. Exploitation, imperialism, and all the other anachronisms of pre-World War society must be swept out of existence.

"Therein you can render invaluable help. Hundreds of my American friends have written me asking how they can be of service to China and the world. By marshaling all your power and influence to see to it that America helps to confer upon all races the freedom, the justice, and equality that America herself enjoys. You would thus also help me because this is the wisdom I have held out to our people."

Among Ancient Hostesses—*A Meditation*

By Harriet-Lousie H. Patterson

AMONG ancient hostesses there is one who possessed a rare talent—the gift of charming hospitality—the ability to make her guests perfectly at home and comfortable. It was not the luxuriousness of her home which drew people to her home, because her house was meagerly furnished with "a bed, and a table, and a stool, and a candlestick." It was because not being burdened with elaborate preparations, nor fussy over details, nor concerned with the furnishings of her home as long as they were adequate for their needs, the Shunammite woman had opportunity to anticipate the pleasure of a house guest and to extend to him a genuine welcome. She frequently entertained celebrities, and among them was Elisha.

Beyond Gilboa on the Plain of Esdraelon rises Little Hermon, and nestling there at her base is tiny Shunem. Today it is an unattractive mud-hut village surrounded by hedges of prickly pear.

Yet it has a charm for Bible students from its association with the history of Elisha and the example of good cheer and courtesy in entertaining which it has left for the present-day hostess.

Whenever he came by Elisha always turned in here to break bread in the house of his friends. It was a natural halting place at night for a pedestrian bound either toward Carmel or to the prophet's home "over Jordan."

The Shunammite woman enjoyed these visits. How do I know? Because one day she consulted her husband about adding another room to the cubelike one-roomed house, common to Palestine, in order that this friendly prophet might spend longer periods of time with them. This room to be built on the wall for the man of God was intended to be a place of retirement, a place for him to get "apart" and think a while, which was in keeping with his sacred office and his habits of prayer. Her husband was willing and shortly later the upper room was completed.

Then Elisha came to visit. He retired to this quiet retreat. Enjoying its refreshing coolness he proceeded to make himself perfectly at home. The Bible records that he rested upon the guest-room bed. No one imagines for a moment that he would have been so at ease if he had not been certain of his welcome, certain of the mettle of his hostess, and certain of the sanctity of his privacy while visiting in Shunem.

This Shunammite woman had learned valuable lessons in how to win friends and entertain people which few modern hostesses have learned. First, not to monopolize a guest's whole time, but to allow him moments for precious relaxation, and for "seasons of refreshing." Second, to be courteous in the sense of not holding back to think of self and her possessions, but reaching out in generous unselfishness to make others happy. And third, to radiate a genuine good—joyousness and optimism—which is different from just good spirits.

There is guidance for modern hostesses in the example of this ancient woman who understood one of the fine arts of life that makes living a more pleasurable and richer experience.

Scarritt College for Christian Workers

At the recent meeting of the board of trustees of Scarritt College for Christian Workers, Dr. Hugh Clark Stuntz was elected president of this important training center.

Dr. Stuntz completed his undergraduate work in 1914 at Wesleyan University, Middletown, Connecticut, and entered the Graduate School of Cornell University. A change of plans took him to Garrett Biblical Institute, the Methodist Theological Seminary, at Evanston, Illinois, from which he received the theological degree in 1920. Further graduate study at Union Theological Seminary and Columbia University, New York, have given him the master's degree and preliminary requirements for the Doctorate of Philosophy. The honorary degree, Doctor of Divinity, was bestowed upon him by the Garrett Biblical Institute.

For the past twenty years Dr. Stuntz has been directing the program of Christian education under The Methodist Church in Spanish South America. During the Chaco War Dr. and Mrs. Stuntz were summoned to take charge of the missionary college, the American Institute at La Paz, Bolivia, returning to Buenos Aires, Argentina, in the fall of 1936.

The development of an indigenous curriculum of Christian education for Protestant work in Spanish America has been the special responsibility carried by Dr. Stuntz in South America. Residence in Chile, Bolivia, Argentina, and Uruguay, has given him wide opportunities for observation and study. He is the author of more than a dozen texts and training courses in Spanish.

Upon his return to the States, Dr. Stuntz was called to Scarritt College to serve on the faculty with special responsibility for the Department of Public Relations. His call to the presidency is a tribute to his splendid work done for Scarritt during the past few years and predicts further growth of the college under his leadership.

Stewardship Responsibilities*

By Minnie Lee Connell

IN HIS book, *Seven Came Through*, by Captain Eddie Rickenbacker, there is a paragraph filled with deep meaning and spiritual significance. The author says that when the eight men were preparing to make their emergency landing on the broad Pacific, they hurriedly made selection among their limited and valued possessions, of what could go with them into the rafts. Concerning the discarding of new clothing and valuable papers, he said, "Let the moment come when nothing is left but life, and you will find that you do not hesitate over the fate of material possessions, however deeply they have been cherished."

Church women today are being rushed toward an unselected landing place in a strange new world fraught with dangers and filled with opportunity. They must make appraisal of possessions, capabilities, and attitudes, and as far as possible transmute these into spiritual elements that can be preserved. How shall the church woman worthily perform her duties as a steward today?

The Example of Former Generations

It is stimulating to recall the story of the early years of missionary activity as promoted and supported by women. They had little money, were without experience, and frequently were too timid to preside at their own meetings, yet they proceeded to chart a course of action, to overcome their reluctance to assume leadership, and to give generously of the resources at their disposal.

They gave according to the accepted standards of their day—a day when the pastor received much of his support in farm produce or merchandise from the store. The type of giving was consistent with exchanges practiced by the housewife at the store, where she traded butter and eggs for dress materials and coffee. During this era the dime was important money for a woman, and the "mite box" was prominent in missionary collections. Church suppers, bazaars, and other ways of making money came into general favor.

Ah, when I look up at that Cross
Where God's great Steward suffered loss—
Yea, loss of life and blood for me !
A trifling thing it seems to be
To pay the tithe, dear Lord, to thee,
Of time or talent, wealth or store—
Full well I know I owe thee more:
A million times I owe thee more!

But that is just the reason why
I lift my heart to God on high
And pledge thee by this portion small,
My life, my love, my all in all!
This holy token at thy Cross
I know, as gold, must seem but dross,
But in my heart, Lord, thou dost see
How it has pledged my all to thee,
That I a steward true may be! [1]

God entrusts to me, for use in the extension of the Kingdom of Righteousness
Power
through
PRAYER, PERSONALITY, POSSESSIONS

From Christian Stewardship Card put out by Spiritual Life Committee. Price, 25 at 10 cents. Order from Literature Headquarters.

Stewardship Today

The women of 1943 are following a different pattern of living. Their homes cost thousands of dollars and other thousands go into the furnishings. The work projects of state and nation receive millions of dollars of appropriation. Governments geared to wartime spending discuss finance in terms of billions of dollars. With such accepted standards of spending in other areas of life, it is utterly inconsistent to continue with a "mite-box" attitude or the "trading" system in financing a global missionary project. There is need of a new pattern of giving—one of modern style and larger size.

A story told by Dr. Halford Luccock years ago points out the situation today as it effects women. A brother and sister brought home report cards for parental inspection. The boy showed a very low mark in arithmetic while his sister rated high. The father said to the son, "Aren't you ashamed to let a mere girl excel you?" The boy replied, "But father, I don't think that girls are *so mere* any more!"

Girls and women are important in the world's work today. They live full and useful lives. They are replacing men in occupations long closed to them and are

*Article may well be used to supplement the August program materials "The Volunteer Woman and Her Church."

receiving good salaries for their work. The change in status in secular affairs has not always meant a corresponding change in a woman's acceptance of her stewardship responsibilities, however. Some women continue to follow old styles of giving of both money and service.

Yet there are many who have learned to give generously and joyously. Often it is the woman of limited means, and with many demands upon her time, who takes her stewardship responsibilities seriously. It was the gift of a crippled girl—one dollar—that started the fund for a great college built by Methodist women. Two recent refreshing instances of joyous giving were seen by the writer. One was by a widow, mother of an invalid daughter. She asked the privilege of contributing to a fund for the flood sufferers, saying, "We have so much for which we are grateful that we want to make a thank offering at this time." Another friend had unexpectedly earned more money by selling flowers she had grown. She brought from the fund a generous offering to apply on a missionary project of which she had learned. A pastor spoke appreciatively of the practice of stewardship of a member of his congregation who earns her livelihood by doing family washings. Last year her gift of seventy-five dollars to the church budget excelled that of some who received much larger earnings.

It would seem that the time has come when it is not only desirable but practical from every viewpoint, to abandon all *devices* for financing the Lord's work, and to adopt the simple and dignified method of just giving.

Women are now so occupied in domestic and community affairs, that time and strength are not available for money-making projects; the rationing system has worked havoc with church dinners and food sales; clothing is now being worn out instead of discarded. The method of giving, as opposed to other ways of securing money, has the added advantage of releasing time that can be spent in study of countries and people included in the total missionary effort.

Money Is Myself

My definition of money for my purpose is simply this: Money is myself. I am a laboring man, we will say, and can handle a pickaxe, and I hire myself out for a week at two dollars a day. At the close of the week I get twelve dollars, and I put it in my pocket. What is that twelve dollars? It is a week's worth of my muscle put into greenbacks and pocketed—that is, I have got a week's worth of myself in my pocket.

Now the moment you understand this, you begin to understand that money in your pocket is not merely silver and gold, but is something human, something that is instinct with power expended. Do you see what a blessed, what a solemn thing this giving is, this giving of my stored self to my Master? [2]

That there is a trend in the direction of the giving method is apparent. One illustration of what is taking place in many societies will show this.

A circle of a Woman's Society of Christian Service, in which the writer has membership, rebelled at the idea of making money by means of projects to finance their portion of the society's budget. This circle was without a leader, so they divided the various responsibilities among the members by a system of rotation. They made pledges to cover their apportionment and used a system of reminding absentees about their pledges. At the close of the year there was a surplus in the treasury, and the women were unanimous in their approval of and faith in the giving method.

Stewardship in a New World

No prophet is needed to foretell that in the postwar world any missionary project worthy of the name will be costly. The defensive program of destruction in which we are now engaged has also been very costly. The rebuilding of "the reservoir of good will" among the peoples of the earth will take millions of dollars, but at that it is the best insurance against another world conflict that can be had.

If church women accept their part of this obligation, and their full share in paying the cost, the work can be started with full assurance of its continuation and satisfactory completion. It is not alone in money matters, however, that stewardship is required. The program of work must be carried out by and through persons who are filled with the desire to share their lives in such a cause. The personnel of a great army of occupation for God must be found, enlisted, trained, and supplied with equipment. It is here that women can render a worthy service to their church, to suffering humanity, and to their God.

"Give of thy sons to bear the message glorious,
Give of thy wealth to speed them on their way,
Pour out thy soul for them in prayer victorious,
Use all thy powers to bring the brighter day."

[1] Ralph S. Cushman in *Will a Man Rob God.* Used by permission Abingdon-Cokesbury Press.

[2] A. F. Schauffler. Ibid.

Woman's Responsibility in Planning for a Postwar World*

By Mrs. Roy A. Dillion

An Allen High-School girl begins her victory garden. A postwar world of peace will give opportunity to work for "freedom from want" for all the world

WARS bring change. Even the most prosaic among us recognizes this as a fact. The immediate changes from a peacetime to a wartime economy are easily recognized in the varied restrictions and shortages and worries which have enveloped us since December 7, 1941. But these are more or less wartime emergencies and we all look forward eagerly to the end of "the duration."

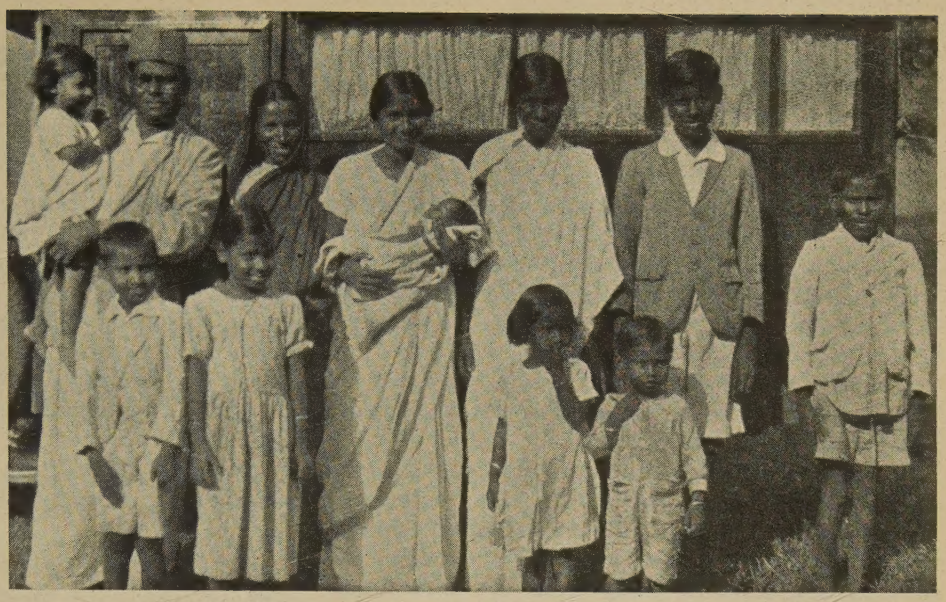
The permanent and lasting changes are less evident to those of us who are not students of history, politics, and government. War is a symptom of an unhealthy condition—World War II is another attack of the same malady which brought about World War I. Our consciousness of the physical closeness of the world has become more evident since World War I. We are beginning to recognize our interrelatedness with the rest of the world. The mistakes of nations in their attemps to stay by old patterns rather than to seek newer and wiser solutions as problems of the world community presented themselves are underlying causes of the present world tragedy.

A postwar world of peace with cessation from bombing of cities is the cry of these Chinese in Chungking

Today this world community is divided against itself in the struggle to determine which of two ideologies shall prevail—the totalitarian units have stood for the supremacy of the state over man; the democracies for the worth of man over the state. At this writing we have much evidence to indicate the ultimate military success of the United Nations. Yet military success alone cannot guarantee the immediate success of the democratic ideal of the worth of man regardless of race, color, or creed. Developments subsequent to the cessation of actual combat may still leave us a world in which the dominant pattern of government is a despotic managerial type rather than the democratic form which we Americans have so long accepted as our "divine right."

What is woman's responsibility in looking toward the postwar world? Women have long held a place of privilege and responsibility in our American society. From our earliest beginnings we have cherished the memory of those courageous, intelligent women who came along in the "Mayflower" and to the Virginias and other colonies to help build a new country where the concept of "freedom" had real meaning. Truly, here in American we have believed that "the hand that rocks the cradle rules

*Material may be used in August program.



A postwar world of peace will bring to the peoples of India an opportunity for development which is impossible in a war-torn world

the world." That all American womanhood has not lived up to this ideal, and that the halo hovering over her has oft been misplaced, is no secret, least of all to American women themselves. Yet the sacredness of woman's influence and her role as guardian of the idealism which gives quality to living is still a popular idea. Today we are told women control much of the money in the United States, that they do over three-fourths of the retail spending, and that they still have much influence on the pattern of American living even during wartimes.

Some day this war will be over. The shape of things to come is of vital importance to women who have such a stake in the success of the United Nations. The conditions, provisions, and details of the peace treaty will be made from the experience and developing intelligence gained during the war years. If we are to build a mind for a lasting peace; a mind for world co-operation, a mind which can see beyond the immediate into a better future, we must be at work now with the building. Most important of all, each of us must begin at the point nearest to us—ourselves.

All about us are evidences of trends and of these we must not be unmindful—for example:

(a) Productive power, not dead wealth, is the secret of success in war and in peace.

(b) Labor is definitely a national power with emphasis upon social gains as well as increased earnings.

(c) Governmental functions are rapidly increasing—elected representatives of the people are no longer as powerful in the legislative field as are the governmental commissions which are rapidly expanding.

(d) Agriculture is at a disadvantage under the present system and must become more a part of the industrial economy else we all face greater food shortages the world over.

Women cannot ignore these trends. Rather we should study to understand their meaning in relation to "a new earth wherein dwelleth righteousness." In our reading, in our discussions, in our conversations, in our listening, we must not become confused and excuse ourselves with such thinking as "it's all too deep for me to understand." We must seek our own salvation by working ourselves individually through the problem until we can begin to see our relation and the relationship of our generation to these major problems of the world community.

Church women of all women, and Methodist women in particular, who through the years have given so much of themselves and their substance to world missions, should have little difficulty in visualizing a world in which individual worth will be recognized; wherein co-operation among nations will make possible greatly improved living for these other peoples without denying them their human rights—without subjecting them to slave status. This awareness of the rest of the world must be real to those of us who desire to live in peace and enjoy prosperity.

Peace is not a static condition—rather it is a method—a mastery of procedure. We are being challenged by the events of our time to find that method which will secure peace for our world.

Our America needs an enlightened public opinion. One of the chief responsibilities of organized groups is to develop within its membership attitudes which will be helpful in aiding our country as she steps

(*Continued on page 11*)

"Selective Service through the Church"

By Mrs. W. B. Landrum

It is essential that the church be in reality a center of fellowship, of worship, and purposeful activity. This fellowship must be world-wide as well as local, for "the church is the family of God ordained by the Father to take his message to the world." The Bible calls the church "the household of faith," "the household of God," or "the Lord's house." There is something warm and human in these terms.

The Department of Christian Social Relations and Local Church Activities has many interests, but all of them stem from the church, its teachings and its directives for service. For a moment let us turn our thoughts away from the north, the south, the east, and the west, to a fifth point on the compass—the center—the place where you are, and think of the need today for the church in the community as a place of fellowship, and of woman's responsibility in making the local church a place of fellowship.

New Occasions Teach New Duties

New occasions teach new duties and present-day needs bring new ways of doing things. For the church woman interested in church dinners that are fellowship in character rather than money-making in design, here is a method being used in the Methodist church in Kerrville, Texas. The pastor, Rev. J. H. Meredith, has the morning worship service at eleven o'clock; lunch is at the church, with the members bringing their food; the church school is held at one-thirty, and there is a second preaching service held at two-thirty o'clock. Even with rationing processes, man does not live to himself alone, and women are finding new ways of continuing fellowship dinners at the church with fun and fellowship taking precedence over food.

Child Guidance in the Summer

Texas is a jurisdiction in itself, but there are other states in this Methodist geographical unit, so we turn toward the northern part of our territory and glimpse at the local church activities in Kansas. As the summer plans develop, increasing attention will have been given to work and play and worship in daily vacation church schools. Those who have worked in this phase of church life know that your staff of helpers is recruited from the women of the church. This service needs to be intensified this summer because of the children being deprived of parental guidance, with the parents in various types of work and service. Special recreational opportunities will be offered in the church and on the church lawn for the children and young people; and again, women with the play instinct who are not too old to learn a new idea, or who do not shrink from adventure, will be needed in organizing recreational programs at the church.

Beautify the Local Church

The Southwestern Mexican Conference points the way to tasks that bless and beautify the local church. Mrs. Maria H. de Garcia, Conference Secretary of Christian Social Relations and Local Church Activities, reports of Latin American women serving their church in these days by planting trees around the church and parsonage; of sponsoring clean-up campaigns; of making little chairs and tables for a Negro kindergarten in Fort Worth (love and service joined hands and spilled over on interracial co-operation). Splendid opportunities were offered through the church, which follows in the steps of the Master Teacher when night reading classes for adults who could neither read nor write were established. "In which we serve" might well have been the motto of these volunteer teachers among our Latin American neighbors.

From the North Arkansas Conference Secretary of Christian Social Relations and Local Church Activities, Mrs. W. P. Pearson, comes the illuminating report of assistance given by the women to the Town and Country Commission in the purchase of a lighting system to be used for rural-church revivals. Their call to service might well be their heed to the command, "Ye are the light of the world."

The Church a Teaching Agency

The church as a teaching agency continues its service in many places by providing courses on "The Christian Home," and "A Just and Durable Peace," and establishing libraries or book tables with materials on these subjects. As the women in their church organization have made special studies of these topics, it is but natural that they are serving as teachers and librarians.

*Article may be used to supplement the August program materials "The Volunteer Woman and Her Church."

The Local Church's Mininstry to Service Men

Many a community has found its population multiplied many thousandfold by the service men being stationed in its midst. What of the church as a place of fellowship for these men? Another interesting word comes from the front: *a Center.* The service men and women need a Center, a central place in life, where wholesome recreation is provided. Atmosphere may be intangible but it can be felt, and a religious atmosphere reminiscent of "the church back home" is needed. This spiritual quality supplements or supersedes the opportunity for recreation. The church woman volunteers for service in this area of human need: she may serve in an information bureau as a counselor and as a human sewing kit for a boy who needs home sewing as well as home cooking. Her qualifications for service should be a listening ear, a penetrating eye, and dedicated lips that can take the truths of God and make them real to another.

The Church Woman Serves in Many Areas

Through all of the activities in making the local church a place of fellowship walks the church woman. She serves in many ways. "Whatsoever thy hand findeth to do, do it with thy might" are her marching orders. The job may take her as a visitor, not a social worker, but as a friendly visitor, to the trailer camps, or into the homes of wives and families of enlisted men, or to the Center to give a special plus along with a batch of cookies, or to the church to make its altar a place of beauty. On the alert, she is at work in her home, in her church, and in her community. The church woman can proudly wear her Sunday-go-to-meeting dress as her uniform, and march with a firm step, realizing that she is making a vital contribution to the church and its victorious cause. She can learn to guard and protect the home front, and it won't be a new course for her. Perhaps she needs a refresher course in order that she may best serve her home, her church, and her community. Where shall she report for duty? Her community and its needs, and the volunteer church woman, with her interest and her energy, will determine the work in which she enlists. Yes, the church woman also serves. And we feel that it is rather an important job. In these days when the call is made for all-out victory, one should not make the mistake so very often made of thinking that activities which are not covered with red, white, and blue glamour are unimportant. We need to read again the story in Old Testament writ, that "he who remains faithful to the stuff, shall share equally with those who go down into the heat of battle."

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES

Inasmuch as the August program for the Woman's Society of Christian Service is on "The Volunteer Woman and Her Church," we have assisted in planning the material for this issue of *The Methodist Woman* to supplement this topic. We hope that all societies will use these articles in *The Methodist Woman* for this purpose.

Thelma Stevens,
Executive Secretary

In Planning for a Postwar World

(*Continued from page 9*)

forth into the world as a leader to share in directing the negotiations which should be a major step toward building a world peace.

Three attitudes essential to our national mind and to the developing of any program which may lead to a just and enduring peace are:

1. A fundamental and sincere recognition of the worth of other peoples.
2. A willingness to accept the fact that this is an interdependent world and it is moving on to more interdependence.
3. That it will take continued and continuous co-operation to keep the world on an even keel.

Understanding, appreciation, and co-operation are essentials and unless we as individuals, and as organized groups, develop these attitudes in relation to our world community, we are not doing much to further the realization of "a new earth wherein dwelleth righteousness."

Harmon Foundation, Inc.

Children and the Future

By Miriam A. Ristine

THERE is probably no subject receiving more solicitous and widespread consideration in post-war plans than the status of children. This is the burden of social and religious thought, not only in our own land but in other countries as well. China, Britain, Russia, the United States must give thought to this most crucial matter, as indeed they are doing. Professional journals and popular magazines alike are carrying articles on the subject, government bureaus are issuing pamphlets, social welfare councils are holding conferences, local and national education associations are spending much of their time discussing this transcendent theme. It is not surprising that the church, and especially women's groups within the church, have been among the first to acknowledge the vital place of the present and future care of children, in any program to which they give support. This is not only a result of the warm interest women naturally have in children, it is founded on the deep common sense that recognizes that children *are* the future.

The Children's Bureau's report, "A Children's Charter in Wartime," has this to say among many other things: "Children must be safeguarded—and they are safeguarded—in the midst of this total war—so that they can live and share in the future. They must be nourished, sheltered, and protected even in the stress of war production so that they will be strong to carry forward a just and lasting peace."

Last year, in preparing to lead a panel discussion in the Church Conference of Social Work, I had occasion to ask for information on the church social work of about eight denominational boards. From their replies I learned that comparatively few of them are maintaining orphanages or children's homes from national funds. Many such institutions are owned and operated by conferences, councils, and other more or less local groups, but national agencies serve for the most part the children of groups that would be considered missionary. There are many Presbyterian, Baptist, Episcopalian, and other children's homes. But most of these are controlled locally. Methodist women support by far the largest number of children's homes that are nationally operated.

Although the above statement is true, we still can say that we have only eight nationally owned and operated homes for children, including Jesse Lee which is temporarily closed. In addition, there are six homes owned and operated by the conferences, over which we have only a secondary control. Of the national children's homes, two, the Susannah Wesley Home and the Jesse Lee Home serve special racial groups.

Two of our homes serve special groups of children on still another basis. They are both in Missouri, and each comes to us from a different section of the church. At the Spofford Home in Kansas City children are prepared for foster care. This means they spend limited times of varying length in the home. They come from the Child Guidance Clinic and are studied by devoted men and women—case workers, psychiatrists, and other physicians. Contact is kept with their homes. The transition is made to foster care in a natural and gradual way. It is not a home for treatment but for study and rehabilitation, while the children live happily and securely, taking part in the plans for their own future. Our share in the support of Spofford is comparatively small. It is in the Community Chest of the city and receives other local support.

Epworth School, near St. Louis, is also an agency of the Community Chest. Girls are sent there by the courts of the city because for some reason they have come to the attention of the authorities. They are not delinquent girls, but serious behavior problems have arisen which call for special care and training.

The four remaining homes—Ethel Harpst Home, Cedartown, Georgia; Peek Home, Polo, Illinois; Mothers' Jewels Home, York, Nebraska; and David and Margaret Home for Children, La Verne, California—are also parts of their communities. Laws of the states in which they are situated set up rigid rules of health, sanitation, food, personnel, and plant. All four are in the country. Three of them have farms in addition to the buildings. These are not only a source of food supply, but afford opportunity for essential creative work.

The factors that have been swinging social practice away from the establishment of children's homes are specialization, foster care, mothers' assistance, aid to dependent children. The last two especially tend to keep homes together, which is the most to be desired of all child care. Other causes for broken homes will, we hope, tend to disappear under an enlightened policy on the part of city, county, and state, just as education has improved under a similar policy.

But even so, we have not yet reached the point where homes are not needed. Indeed, some social workers think they may have to carry a heavier load after this war. Some children need group living even aside from special groups—the defective, delinquent, the crippled, the blind, etc. There will be need for such care as we give, but it must be given to the right extent. We must be sure that it is a last resort—that every effort has been made to have the child live at home.

We can be sure that in the future there will be need for institutions for:

1. Temporary care away from parents.
2. Brother and sister groups who cannot be placed in one family.
3. Those with one good parent with whom a tie can be kept better in an institution.
4. Where total family attitude is against foster care.
5. Adolescents whose pattern doesn't fit into a family home, because they've been in their own home too long.
6. Some predelinquent children profit by controlled environment of an institution, where underlying philosophy is sound and staff is well trained. (Should not be made to feel under a microscope.)
7. Some children need psychological treatment which may be best given in an institution or in the community near by.
8. Those who need transfer from one foster home to another when the break occurs suddenly. Temporary foster home may be indicated, or an institution.
9. Some will accept discipline in a group of others the same age better than they will accept discipline in a foster home.
10. Those with interfering parents. Foster homes may not like this because their foster care is secondary. Institution can often face with more calmness the explosions of irate parents. The director of staff can help matron or cottage-mother. They can all take outburst of the children more calmly.

Pals at David and Margaret Home, La Verne, California

What is the future of our homes? In view of the increasing cost of operation and use of foster homes for dependent children, should we abandon them? We believe there will always be need for the institutional care of some children, although it is more formal as well as more expensive. Our first concern should be to make our homes the very best possible. This includes physical equipment; service to the community; personnel that is first-rate in training, experience and character; and, above all, the assurance that each child is receiving the treatment that he needs as an individual.

Our duty is clear, our ideals definite. It remains to carry them out in the belief that children now and in the future are the hope of the world.

We have been thinking especially of the children in our own homes. There are others who live in their own homes who are also our care—the boys and girls in our schools, settlements, and hospitals. These will be living in the "Postwar World." What we do now will help to send them into that world as honest, healthy, resourceful adults, if we hold steadily to our purpose. Realizing that life is changing for us as for them, we shall not be inflexible, but we shall feel certain that we have prepared them to meet any emergency with faith, with an adult sense of values, and with skills for making a life as well as a living.

Postwar Planning in the Migrant Field

By Mrs. Velma Shotwell

F.S.A.

Children of migratory workers learn to worship

THE problems which pivot around the farm-labor situation are critical at this period of wartime emergency. Yet from the point of view of Christians concerned with the welfare of agricultural workers, the problems of the postwar period are going to be even more momentous. With the release of millions of men from the armed services and defense plants in need of peacetime jobs, with the revival of agricultural production in areas of Europe and Asia now stagnant, the American nation will again be faced with a glutted market of cheap farm labor. Unless proper preventative measures are taken by Christian leaders, the condition of these people will be that of coolies and peons.

More than twenty years ago the women of American Protestantism became concerned about the problems of migratory agricultural workers. The Council of Women for Home Missions was the agency through which this work was carried on. So effective and well received was the work of the Council of Women that its program captured the enthusiasm and interest of the entire church. In 1941 the Council of Women and the Home Missions Council merged. The combined organization known as the Home Missions Council of North America represents the Home Missions Boards of twenty-three denominations co-operating in this Christian service.

From humble beginnings work of conducting a Christian program among America's agricultural migrants has grown steadily. Programs are now directed in nineteen states by a staff of some thirty full-time missionary nurses, ministers, and trained community and special workers. During the peak harvest seasons this staff is supplemented by hundreds of volunteers.

Now, after more than twenty years of service to America's farm folk, the Council is faced with the prospects of even greater need as soon as peace returns to the world. The welfare of migrants will be even more critical in the postwar period than now.

A number of factors which will shape the postwar situation are apparent. These include the already-mentioned return of military men and war workers to normal occupations and the results of the importation of nationals from Mexico, Cuba, Puerto Rico, and the Bahamas. By May of 1943, for instance, fifteen thousand Mexicans had been placed on farms in the United States. It is expected that many of these workers will want to re-enter this country after their return to Mexico. The problems of the assimilation of this group into our culture and the resultant labor competition must inevitably be faced by this nation.

A second great development, encouraged by the Department of Agriculture, is the transfer of native American farm families in the United States to areas of greater agricultural productivity. "The FSA estimates fifty thousand families could be shifted from unproductive farms on poor land to become efficient producers on California's highly mechanized farms." This movement has begun in such productive areas as Colorado, Ohio, Oregon, and Washington. Whether or not these people will be reduced to peonage at the mercy of industrialized farming, or whether or not they will

be cut loose from these wartime mobs and unable to adjust to living on their previous marginal land can be determined only by advanced planning.

A third trend is reported by many defense industries. At one plant in Richmond, California, between forty and fifty men leave industrial employment every week to return to farming. These men with their families are returning to rural areas because, in spite of higher wages, they have found that the cost of living, the critical conditions of housing, and the loss of independence so dear to the American farmer have tipped the balance in favor of a return to the farm.

Thus the prospects of the situation of agricultural labor in the postwar period are fraught with dangers. The welfare of millions of American farm folk is a concern of Christians everywhere. The economic and social impact of their situations upon the total national life is the concern of all Americans. Much study, analysis, and preparation are essential.

The role of the Home Missions Council as the instrument of Christian forces in meeting this particular looming crisis is being determined by many plenary sessions of leaders across the country. This nation must prepare for the impact of postwar

F. S. A.

Children of migratory workers in nursery school run by the Council of Women for Home Missions

conditions upon our economic, social, and spiritual life. The welfare of millions of people engaged in agricultural work must be safeguarded. It is the duty of all Protestantism to see that these people are not forsaken by the churches.

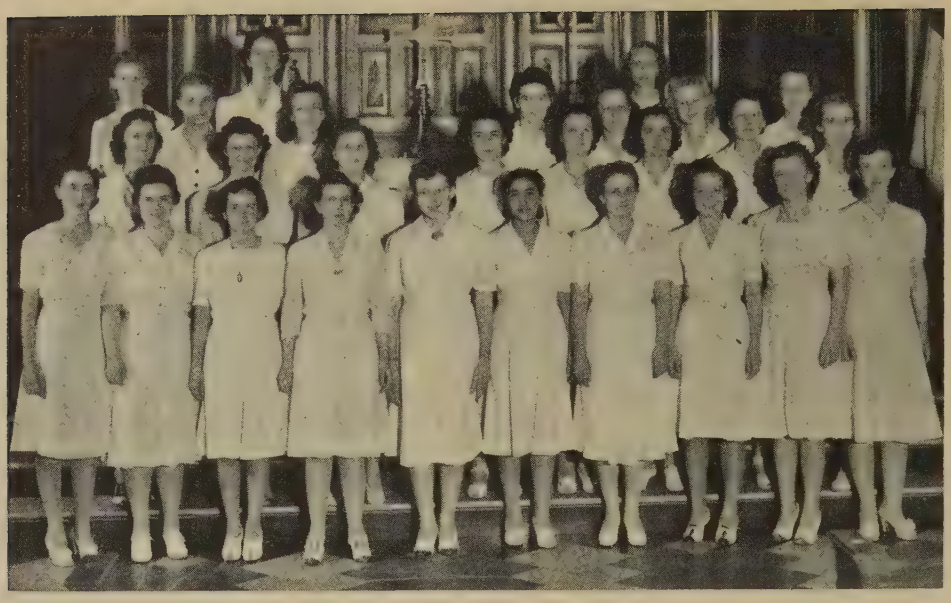
New problems and opportunities challenge the initiative and faith of all. For instance, in the Western Area the work is shaping under three main divisions. First is the service to the regular professional migrants, tens of thousands of whom still serve America's agriculture. In the defense

F. S. A.

Children of migratory Mexican field laborers

crisis many people have overlooked this needy group, assuming they had disappeared somehow. They are still among us and their ranks have supplemented by the recruitment of greater numbers of Negroes and Spanish-speaking Americans from marginal farm areas of the South and Southwest. The second great field of service will be to the new youth and women volunteer land corps being enlisted to harvest the crops. These people are going to need the ministry of a Christian organization experienced in the field of serving agricultural labor. Third is the great challenge to the Christian spirit and to our claims of being good neighbors. Citizens of Mexico are coming to the fields of the West by the thousands. These folk from our sister republic are extending the hand of help in our hour of need. The least we can do is to return the handclasp in a spirit of Christian decency and in the interests of international good will by ministering to these strangers within our gates.

The Home Missions Council is planning even now for that time of economic and social crisis. The nurses, community workers, and ministers of the Council will be ready to carry a Christian welfare program and the message of the Master to the migrants wherever they may be. This worthy work will require the combined thinking and support of Christians throughout the nation.



These young people were commissioned by the president of the Board of Missions and Church Extension of The Methodist Church, Bishop Arthur J. Moore, at the Commissioning Service on Wednesday evening, June 16, 1943, in the Christ Methodist Church, New York, N. Y. They were commissioned to carry the gospel to areas within the world-wide Christian community at home and abroad. They will help to solve the problems of the postwar world. Pray for them as they go out into their new fields of service.

Front row—Left to right: Miss Virginia I. Tague, Vevay, Indiana; Miss Marguerite R. Brightman, Mayville, New York; Miss Frances Mildred Kieffer, Easton, Pennsylvania; Miss Jennie Flood, Yulee, Florida; Miss Barbara Dunker, Miamisburg, Ohio; Miss Faustina Moreno, Dallas, Texas; Miss Mary MacNicholl, Merchantville, New Jersey; Miss Dorothy Wolverton, Trenton, New Jersey; Miss Lola McKinney, Lowland, North Carolina; Miss Mary Lois Dickson, Pulaski, Tennessee.

Second row—Left to right: Miss Margaret Swift, Water Valley, Kentucky; Miss Grace Butler, Terrell, Texas; Miss Margaret Gregory, Norfolk, Virginia; Miss Lois Arline Tyler, Zwolle, Louisiana; Miss Martha Evelyn Prescott, Salisbury, Missouri; Miss Mary Lou Reynolds, Lamar, South Carolina; Miss Bessie L. Estep, El Paso, Texas; Miss Elizabeth Pryor, Oliver, Georgia.

Third row—Left to right: Miss Maude H. Pomeroy, Easton, Pennsylvania; Miss Lillian Kelly, Nashville, Tennessee; Miss Edna Sexton, Union City, Pennsylvania; Miss Eunice Stockton, Brooklyn, New York; Miss Evelyn N. Evans, Larned, Kansas; Miss Florence C. Jones, Tallahassee, Florida.

Fourth row—Left to right: Miss Virginia Echols, Monticello, Arkansas; Miss Vivian L. Stallworth, Canoe, Alabama; Miss Amy G. Sherman, Dorchester, Massachusetts.

Woman's Division in the Philippines

By Mrs. Velma H. Maynor

THERE probably will be less of a break with the past in this field than in either Korea or Japan. But because of this very fact we will need to proceed with caution lest we fail to recognize the new day in Christian service. We must be ready to encourage leadership and creative thinking in the national church and to co-operate with that leadership in every way possible.

Co-operation—The path of co-operative action has already been taken in the Philippines both by sending agencies and the Philippines Evangelical Churches. We want to continue to lend our support to this.

Schools—We should like to see co-operation go forward between Harris Memorial Training School for Women and the Theological Seminary. This was progressing before the war and we look to continuation with constant and careful study as

to the best form for this co-operation to take. We feel that Lingayen Training School will have a large place of service in preparing workers for the church.

The Dormitories—Inasmuch as our program is freed from the necessity of spending a great deal for schools, we ought to emphasize our dormitories as a service which the Christian movement can render to the student life of the land. The church must keep contact with the youth of the country if it is to serve now and if it is to have leadership and loyalty in the future. These hostels are our big opportunity.

In social service in Korea, especially in rural districts missionaries may find large opportunities of service. We may think of village centers in each of which a young missionary might be associated with two or three young Korean women, graduates of college, the seminary, and a nurse-training school. They would establish a Christian home for themselves and begin to make an impact upon the life of the community through whatever opportunities of service opened before them. Through playgrounds, clubs, clinics, home visiting, and literacy work they would find large places of service in the village.

Kindergartens—The church should care for the children. The fact that the government schools take the time of these children as soon as they get to school age makes it all the more important that they be brought under the Christian influence in their early childhood. We should like to strengthen the kindergarten training department of Harris Memorial and follow it with a good system of kindergartens throughout the country.

Church Schools, Daily Vacation Bible Schools, Religious Training on Released Time—By all of the above-mentioned methods the Christian church in the Philippines must look after the training of its children and young people. To this end the Seminary, Harris Memorial, and Lingayen should incorporate courses for leaders of children and youth.

Rural Social Service and Evangelism—The plans outlined for village centers under Korea could also be adapted to the Philippines with advantage. We had a wee beginning in the medical center which Miss Ann Carson had opened at Tuguegarao. We should like to see this enlarged into a comprehensive village program and duplicated in many places all over the Islands. Christianity has had a long history in the Philippines, let us make it truly vital and active in every village in the country.

Medical Service—Perhaps Mary Johnston Hospital can be made a general union hospital, maintained for the whole populace with the Foreign Division sharing in the support. Doctors and nurses should have a definite relation to the program of social service in the villages. Again the plans proposed for Korea would seem valid here, with adaptation, of course.

Conclusion—We cannot know now just what form our service may take when we can go back again. But we do know as long as there are brothers and sisters of ours over there who do not have the abundant life that our Savior came to give we must go to share with them what we have and to learn from them and their experiences. In this way his prayer may at last be answered and we can all become as one in his love.

Self-supporting students of Edna Thomas Hall, San Fernando, Pampanga, mending beds

Emergency Needs in China

By Sallie Lou MacKinnon

THE cost of living in China has been rising constantly since China was attacked by Japan in 1937. The situation has become so critical that Chinese and missionaries in China, and secretaries and members of the board here, have continually sought means of meeting it. Beginning May 1, 1942, adjustments were made in the appropriations of the Woman's Division of Christian Service in order to make additional salary grants of 50 per cent for the missionaries in West China, and of 20 per cent for the missionaries in the other parts of Free China. By January 1, 1943, it was necessary for the 50-per-cent grant to apply to all in Free China. On May 1, 1943, the Chinese Government authorized the Bank of China to allow an unofficial exchange increase of 50 per cent for all funds from abroad for philanthropic and relief purposes, including missionary salaries. Late in May cables were received from Bishop Chen and the treasurers of our mission in China stating that even with this additional grant the cost of food alone for each missionary was four dollars a day in United States currency, and that the amount necessary for the barest essentials of life per person per day was five dollars United States currency. They stated that prices were increasing so rapidly that the cost of living was doubling every eight months and that as an attempt at solution they suggested the transfer of missionaries to India where living is cheaper, or their return to America, keeping on the field only a skeleton staff that could be adequately supported.

At the meetings of the Executive Committees of the Woman's Division of Christian Service and the Division of Foreign Missions in June, the situation was solemnly faced. The missionaries have remained in China through the destruction of war—they have seen property bombed and they have suffered with the Chinese people. Their devotion and their courage have been of inestimable value to the church, and at no time in the history of missions in China has there been such a response to the gospel message as there has been in China in the last few years. In view of the great opportunity and need, it is unthinkable that the church in America should recall its missionaries for financial reasons. Therefore the Executive Committees of the Woman's Division and the Division of Foreign Missions voted to authorize the payment of five dollars per missionary per day and to authorize further increases in salaries if the field authorities recommend such increases as essential to the life

and efficiency of the missionaries, in confidence that the church would not fail these missionaries and Chinese Christians in this hour of crisis.

The situation in regard to the Chinese Christians is equally acute. Letters from missionaries indicate that some of them have faced starvation for themselves and families, that virtually all of them are undernourished with consequent low resistance to disease. Many of them have had offers of positions paying salaries many times those they have been receiving from the church. However, in the great majority of cases they have remained faithful to their tasks and are continuing their service through the church and its agencies.

To help meet the essential needs of the Chinese workers in the Methodist institutions, the Woman's Division of Christian Service, the Division of Foreign Missions, and the Methodist Committee on Overseas Relief have agreed to send monthly the sum of $15,000 to be distributed by the Methodist Committee in Chungking in the ways that seem wisest to them. The Woman's Division share in this sum is $3,500 a month.

Money needed. To make possible the continuance in China of the missionaries of the Woman's Division of Christian Service, and to supplement the salaries of the Chinese workers, $110,000 a year will be needed, if the cost of living increases no more. The probabilities are that living costs will continue to rise and that the amount needed will be increased by at least 50 per cent.

The possible resources of the Woman's Division of Christian Service to meet this great need are:

1. Increases in the income of the Woman's Division so that all appropriations can be paid in full.
2. Gain on exchange from other countries in which there is a favorable exchange balance.
3. Cash supplies for China.
4. Some of the appropriations from occupied fields. (Salaries of the missionaries who are in occupied fields must be held intact, and certain other appropriations must be held for future payment.) Salaries of missionaries detained in America and receiving salary from other sources than from the board are available for the emergency if the donors continue to pay the amounts.

Since this statement was prepared for THE METHODIST WOMAN, a letter has come from China from which three statements are quoted:

"1. *13 to 1.* Because of inflation friends in America will have to send thirteen times as much as formerly, just to prevent closing churches, schools, hospitals. *13 to 1.*

"2. *70 to 1.* The Chinese Church has been asked to give seventy times what they gave at the beginning of the war. Such giving 'until it hurts' will build a church which can walk right into the doors of opportunity open in the days of China's reconstruction. *70 to 1.*

"3. These two actions were taken in the conviction that 'those who love the Lord,' in America, will certainly do as much as his humble followers in Asia. *13 to 70.*"

The Smile of the Sky

By Violeta Cavallero

IN HIS BOOK, *Ariel*, Jose E Rodo (a Uruguayan) says, "As the multitudes pass by, I notice that although they do not look at the sky, the sky looks down on them; that something from the Most High descends upon them, indifferent though they may be, ... something straight as the furrow in a plowed field."

Not long ago we had a day of continuous and heavy rain in Montevideo. The children in our school for the underprivileged had to remain inside. At first they enjoyed it, but after a few hours they tired of the indoor activities and longed for the accustomed freedom of their playground. Suddenly one little fellow, with that anxiety of soul that sometimes springs from the mind of a child, asked: "Will the sun ever shine again? Or has it set for the last time?"

The teacher was prompted to smile, but realizing the child's serious desire to know something that in his judgment was very important, she answered, "Yes, the sun will shine again when the clouds have passed, and it will give out heat and light as always. Let's remember, too, that we need the rain to make the flowers and plants grow." In her heart she hoped that more than one child would say to his parents that night, "Teacher says that the sun has not set for the last time."

In the midst of a moral and material tempest how many thousands today, fearing to lift their eyes to the darkening skies, are asking, "Will the sun ever shine again?" Men who as yet do not sense the warm, protecting smile of the sky are saying, "Will this storm that threatens to uproot everything be the end of it all?"

For them Christians have a reply of assuring confidence, "Yes, the Sun of righteousness, so imperatively needed by individuals and nations, will shine again; it is still shining behind the clouds. Moreover, it is a benign sun, rich in potency to steady a world staggering from defeat, to heal a world wounded by hopelessness and despair. Though its rays of serene trust in the ultimate triumph of love seem today incapable of piercing the clouds of fear, hate, and vindictiveness, it is still shining, and within these rays lie the greatest power, and the only hope of the world."

Yes, the sun will shine again, and all the children of the world will be able to go out and play, lifting their faces to the smiling skies, freed at last of clouds of enemy bombers.

After a storm, the sky looks down on many an uprooted tree, lying prone and helpless, but it also looks down upon other trees more deeply rooted because of the storm. Under the smile of the skies new verdure begins to cover the scars made by avalanche and swollen river. Under its protection man has his share to do; many bridges and highways must be rebuilt and broken walls relaid. We must not be discouraged, but with faces lifted to the skies let us prepare to clear up the destruction, and begin the new day. When the sun does burst forth may it invigorate us with its splendor and power. Beneath its smile may we discover the most profound and permanent satisfaction in the world—that which comes when we surrender ourselves completely to the cause of Christ, and serve in his spirit with supreme confidence in his grace and power.

Missionary Serves as Army Nurse

By Marian Lee Stiffler

Lieutenant Betty Alt

Lieutenant Betty Alt, former medical missionary to Korea, has just returned to the United States after serving seventeen months in the Pacific area as an Army nurse. Her life as a missionary has given to her the necessary poise and leadership to carry on her nursing duties during perilous days. Caring for the sick and wounded on a small island in the Pacific battle area is a task requiring great fortitude; but to be able to render an additional service of understanding, and to help co-ordinate the thinking of young men whose minds have been scarred by the horrors of war, has made her service to the army convincingly Christian.

Korea, a peninsula situated on the eastern coast of Manchuria, China, was annexed by the Japanese in 1910. It was here that Lieutenant Alt worked as a medical missionary for nearly four years before the war. The greater part of her work consisted of public-health service and the training of Korean nurses. The problem with which she was most concerned there was the necessity of teaching sanitary health measures to the people. This, Lieutenant Alt said, was more easily accomplished when the Koreans realized that she was their friend and wanted to help them. Teaching mothers to give their children proper care and feeding was one of the public-health projects which was promoted by the hospital staff where she was working. The fact that Korean girls were being trained as nurses was very important to the eventual success of instituting good health conditions in Korea. The Korean nursing school taught every subject that is taught to nurses in American hospitals with the exception of chemistry, which was omitted only because of the lack of necessary equipment. The training course lasted three years, a time equal to that in training American nurses. Lieutenant Alt hopes to return to her work in Korea after the war.

While speaking of some of the problems she encountered as an Army nurse in an improvised hospital on New Caledonia, Lieutenant Alt charmingly told the following incident. It seems that the mosquito situation on New Caledonia is considerably worse than that for which New Jersey is famous. Protection for the nurses was needed not only from mosquitoes, but also from the underbrush in the jungle. Stockings were quite impracticable and scarce. The only solution to this problem was the wearing of regular khaki shirts and trousers as the enlisted men wore. This costume caused confusion as to "who was who"; it also lowered the morale of the wounded men, who expected the nurses to be glamorous and resplendent in white uniforms. Therefore, the commanding officer of the base issued an order for the nurses to wear rouge, lipstick, and nail polish, despite Army-nurse regulations, in order to "glamorize" the nurses. Lieutenant Alt stated that when for the first time in her life she wore rouge and lipstick, it was under orders of an Army officer! In this way the nurses were protected from the mosquitoes and jungle, and yet remained attractive.

Lieutenant Alt believes that the most important responsibility of the American people at home is to produce persons with moral stamina and mental fortitude for medical and spiritual work on the battlefronts of this war and also for postwar reconstruction work. This responsibility, of course, is a great one, but one which Lieutenant Alt thinks is vital to the future of the world as a whole. For if moral stamina and mental fortitude are lacking in any one people the whole world suffers.

The problems which the soldier faces in wartime are of such a nature as to prevent the natural thought processes to continue normally; the sudden, varied, and dangerous situations with which the

fighting man is confronted, in most cases, cause mental confusion. This is not to say that American soldiers are in danger mentally when faced with war; but it does mean that they need spiritual help and guidance from their Army chaplain and moral encouragement from their medical aiders. Persons with stronger than average characters are needed for these positions for they are responsible not only for themselves but for the fighting men in their charge. Therefore, Lieutenant Alt stated her plea for "more and better workers."

As most men and women who have been in danger in war, and have had many horrible experiences, Lieutenant Alt did not tell of such things. She spoke only of problems—large or small—which would be interesting to others.

The attack on Pearl Harbor and the resultant war has caused much hatred for the Japanese peoples by the Americans. Lieutenant Alt was particularly confronted with the bitterness toward the Japanese which the American soldiers feel. Having had much contact with the Japanese in Korea, and thereby having a better understanding of the situation than the average person, she felt the need of a method to dissolve this hatred; for to have a satisfactory postwar reconstruction it is necessary to have a feeling of brotherhood with the other nations—not a feeling of hate. Lieutenant Alt realized that this hate would not disperse with the soldiers after the war. Again seeing the value of education she wanted the soldiers to realize that the average Japanese wanted war no more than the average American, but that they, like the Germans, were forced into war by the party in power and had to follow.

According to Lieutenant Alt, postwar reconstruction must center around three freedoms, which she cited as freedom of religion, freedom of education, and freedom of speech. This indicates that in addition to economic material rehabilitation there must also be religious, intellectual, and political rehabilitation—collectively, a complete social reconstruction. The three freedoms mentioned by Lieutenant Alt as being necessary to the postwar world are cherished by every American, but they must be practiced by every nation to be effective. The interest of Lieutenant Alt in religious freedom is a natural outcome from her experience as a medical missionary to Korea. In order to have freedom of religion, Lieutenant Alt believes that freedom of education is essential; for if the people are not educated properly they cannot choose intelligently any religion. Freedom of education is also necessary for general intellectual development and for the proper usage of freedom of speech in developing a political organization which will be most efficient. These freedoms are primary in the development of other freedoms and in the development of the theory of the brotherhood of man as preached by Christianity.

Lieutenant Alt's home is in Baltimore, Maryland. In 1936 she graduated from Johns Hopkins Hospital. She then went to Korea as a medical missionary where she worked for almost four years of the five-year term for missionaries. Upon her return to the United States she became a nurse in the Army as a result of the fact that she was a member of the Reserves.

Lieutenant Alt first served as an Army nurse at Fort Meade. According to government regulations she cannot say when she left the United States for the south Pacific area, but it was near the time of Pearl Harbor. After some time in Australia and New Zealand, she was stationed on the French island of New Caledonia, which later was the only block to the advance of the Japanese toward New Zealand. It was here that Lieutenant Alt encountered wounded men from Guadalcanal and other island battlegrounds. Having returned from the Pacific battle area this spring, Lieutenant Alt, after her present leave of absence, will work in an Army hospital for wounded men from Africa.

On her Army nurse's uniform, Lieutenant Alt wears service ribbons showing her participation in the Pacific and Aleutian battle areas, and a maroon service stripe on her sleeve denoting six months' service; she is soon to receive more service stripes.

Her words spoke little of actual hardships; she told only of the need for more workers among the soldiers and some of the problems the soldiers meet. Only her voice betrayed signs of the hardships and strain which were imposed on her. Her words rushed forth at a rapid pace, probably as a result of nervous energy. She spoke with purpose and fervor. After her experience she could be sure of everything she said.

Lieutenant Betty Alt has come out of the Pacific battle areas with her ideas altered, perhaps, but not exchanged. The war has only emphasized the need for world co-operation and the brotherhood of man. Her experience as a missionary enabled Lieutenant Alt to understand better the present war problems and the reconstruction problems which will be prevalent after the war. She was faithful to her missionary task in Korea; she is now doing her share of work in this war; and she hopes most sincerely to do her part in the reconstruction. Her life as a public servant, as an efficient nurse, as a person who has been able to think her way clearly through war and chaos, and as a Christian is an outstanding example of the type of ideal the present generation hopes to follow.

October, Third Anniversary of the Signing of Charter of the Woman's Division of Christian Service

By Mrs. V. F. DeVinny, *Executive Secretary*

(*Suggested program which is to be used by the California Conference Woman's Society of Christian Service. It was sent in by Mrs. A. L. Schafer, Conference Corresponding Secretary. We hope local churches throughout other conferences will use this valuable suggestion.*)

First Suggestion—Have cake with three candles.

Ask all who joined in 1940 to stand. Charter members.

Ask all who joined in 1941 to stand.

Ask all who joined in 1942 to stand.

Have three little three-year-old girls stand on chairs in back of table, or three women with banners across their dresses with the year printed on banner. Just before candles are lighted, read in unison the purpose as found on Membership Card. This could be part of a 1943 Membership Tea party, or used in connection with the October program.

Second Suggestion—Have the first president or corresponding secretary call the roll of all the charter members, then read the Purpose.

Third Suggestion—Bring the charter membership book to the October meeting. (Many churches made beautiful books, and these should be brought out and displayed occasionally.) Add new pages for all other members since 1940. Read the Purpose.

Fourth Suggestion—At your October meeting have your treasurer tell where your money goes by showing how closely it is tied in with (these could be in costume) a girl in the South, a migrant, a missionary in India, a boy from the Juvenile Detention Home, a Red Cross worker, an old person from Beulah Rest Home, a conference officer. What have these to do with our membership giving?

Fifth Suggestion—Have the pastor take ten minutes on the October program to tell of the many more opportunities that have come to the women of the local church since the Woman's Society of Christian Service was organized.

Sixth Suggestion—Put up poster in narthex of the church, advertising your Charter Day Tea, and use the October program.

Seventh Suggestion—At your October meeting put on a blackboard the total giving during our first three years to Missions, Local, Cultivation.

Eighth Suggestion—Woman's Society of Christian Service have a luncheon with all charter officers as guests at head table.

Ninth Suggestion—Have an evening meeting so that the Girls' Interest Groups and the Wesleyan Service Guild may take part.

Tenth Suggestion—Make your October meeting a Pledge Day for the total local budget so as to have it ready for Pledging Day at Conference.

The above are only a few suggestions; the program committee of the local church will be able to think of many more.

Charter Day Prayer as Found in Charter Day Program

(Page 25, 1940, The Methodist Woman)

"Dear Lord and Father of us all, who art the fountain of all blessings, the source of all true joy, we come asking thine especial blessing upon the womanhood of our beloved church as during these days we meet to establish a larger order of service in thy kingdom. Grant unto us thy spirit of love and wisdom and understanding. Be present in our councils and guide us by the Holy Spirit that all our deeds and deliberations shall be to thine honor and glory, and the furtherance of the Kingdom in the hearts of those within our community and throughout the world. Help us to accept this sad day of unspeakable suffering in the world as indeed our new day for a deeper dedication of our powers to the work of revealing to men and nations the love and compassion of a Christlike God. Amen."

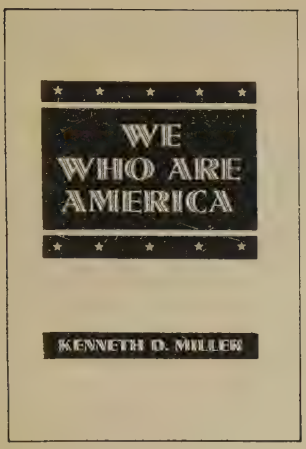
Methods Exchange

Seven Keys to Progress

Seven Keys to Progress are outlined:

To help us move forward in an interesting way,
The W.S.C.S. has arranged all of these,
So that we feel the necessity of using the Keys,
No matter how weak a society or small,
It may easily and successfully use them all.
The Master Key is Spiritual Life and we
Must use it each day as a foundation you see.
The Key to the Bookcase we need the year through,
For study courses, programs, and magazines new.
The Key to the Home is visiting and inviting, too,
Women who are not members to join with you.
The Key to the Community unlocks a great door indeed,
C.S.R. activities growing out of study we speed.
The Key to the Bank increases giving each day,
If we are educated tithers we just love to pay.
The Key to the Schoolroom we keep very near,
Our children and young people are to us so dear,
The Key to the Alarm Box is used every quarter,
For supplies and reports—don't forget them, daughter.
As Keepers of these Keys let's be loyal and true,
Christ is depending upon us his work to do.
May we make him known throughout the year '43,
As we gratefully accept and use each Key.

Mrs. C. O. Brice, Secretary,
Albertville District, North Alabama Conference.



Education and Cultivation

By Mrs. Helen B. Bourne, *Secretary*

The Church and America's Peoples

(An approved study course for 1943-44)

LAST year, when some of us studied *Planning for Peace*, we discovered that right here in the United States of America are to be found many obstacles to world peace. Among these obstacles we found tension areas which grew out of differences in race, differences in national and cultural experiences, differences in religion, and differences in socio-economic conditions.

It is with an undercurrent of expectancy that we take up this study, for from it we hope to discover ways by which the church may help to ease tensions here in the United States and make the probability of a just and enduring peace certain.

The suggestions for this study which follow represent composite thought. Miss Oscie Sanders, educational worker in the field, prepared and taught this course in different schools. Three groups of women in the North Central Jurisdiction School of Missions and Christian Service used this course to demonstrate principles and methods learned in a course on *How to Conduct a Study Group in Missions and Christian Service.*

*Materials to be used**

Only a few of the materials are listed. The text carries an extensive bibliography which may be used as a source for other supplementary materials. The texts:

We Who Are America, by Kenneth Miller.

Unity, a Challenge to American Democracy.

Supplementary materials:

Strong as the People, by Simon. This is the book prepared for young people.

Strangers No Longer, by Kerr. A collection of vivid stories about individuals and families who have had to make adjustments to life in the United States and the ways by which these adjustments were made. These may be used as stories or may be reworked into informal dramas.

From Many Lands, by Adamic. This book tells the story of immigrants and their children and provides an insight into emotional reactions, attitudes, and motives. Reads easily and stimulates thought.

Brothers Under the Skin, by McWilliams. Stresses the racial groups which are a part of the minorities here in the United States. Is an excellent book for the leader and may be used by the class members.

WORLD OUTLOOK; THE METHODIST WOMAN.

The Third Annual Report of the Woman's Division of Christian Service.

The Homeland Series; Maps of various kinds.

The Purpose

The leader of this course will want to set up some specific purposes for the study. Those listed below are meant to be a guide only and will need to be adapted with the particular local group in mind.

It is hoped that this study will help the group:

To see more clearly the varying groups which make up the peoples of the United States of America;

To understand the causes of tensions in our country and to discover ways of lessening these tensions;

To provide some understanding of the place of religion in the lives of minorities in the United States of America;

To arouse an interest in the further work of the church *with* these people for the good of all;

To bring about intelligent, co-operative, Christian social action.

An outline

The alert leader will have some kind of outline in mind to be used as a guide in developing this study. The suggested outline presents four topics for study under the theme, *The Church and America's Peoples.* It may be used in four sessions of an hour and a half each, or in six one-hour sessions.

Each topic may be presented in a different way, but it is a good plan to leave ample time for discussion.

I. Our America. Who Are We?

To be developed through discovering the social, national, and religious backgrounds of the members of the class, followed by a planned discussion on American Intolerances and Tolerances.

*See page 32 for prices.

We Who Are America, Chapter I.
Unity, a Challenge to American Democracy, pages 24-40.

II. America in Review, a dramatic presentation of the story of the various waves of immigration which have peopled the United States. Let the Indians be the receiving group for the first immigrants. Let the succeeding groups represent Negroes, North Europeans, South Europeans, Latin Americans, Orientals.

We Who Are America, Chapters II, III.

III. "Information, Please." This topic may be initiated by presenting facts about the relations of the various groups of America's peoples to each other, existing inequalities, etc. It should be followed by a discussion of what the church is doing *with* America's peoples.

We Who Are America, Chapters IV, V.
Unity, pages 24-68.

IV. A Clinic on American Life. The symptoms of illness—the lack of unity, the diagnosis, the treatment.

We Who Are America, Chapters V, VI.
Unity, pages 69-76.

Suggested Assignments and Projects.

1. Have a committee make a survey of the community to discover the different groups in the community and the size of each group. Let them report on the opportunities held in common and those enjoyed by only a favored group. Let the class decide on what to do about it.
2. Have a person or group collect newspaper clippings and put them on the bulletin board.
3. Have another person or a group keep a list of articles from current magazines related to the theme posted on the bulletin board and work out devices to get the articles read.
4. Have a committee make up a list of questions and answers for "Information, Please."
5. Appoint one individual to look for current legislation which affects minority groups, keep the class informed, and propose ways in which the group may influence the passage of good legislation.
6. Groups or individuals may work on maps to be used in connection with different topics.
7. A committee should be asked to work up the dramatic presentation of "America in Review."
8. Work *with* a minority group on some problem in which *both groups are interested.*

National Youth Conference

By Helen L. Johnson, *Secretary*

The National Conference of the Methodist Youth Fellowship will meet at MacMurray College, Jacksonville, Illinois, from August 31 through September 4. The first session of the National Conference will be Tuesday evening with a keynote address by Dr. Harvey Seifert, former secretary of the National Conference of the Methodist Youth Fellowship.

The National Conference is composed of the presidents of all annual conference youth organizations and the presidents of all state and similar regions of the Methodist Student Movement. Other members include all youth members of the General Boards and Commissions, staff members who have specific responsibility in youth and student work, and designated adult representatives from the field.

It should be noted that the National Conference is primarily a business session. Careful attention, however, is being given to the development of enriching worship services, a few inspirational messages, and to a program of commission work planned to be of greatest usefulness in local youth councils and in the work of the Methodist Student Movement.

Prior to the convening of the Conference there will be simultaneous meetings of the Methodist Student Commission and the General Youth Section of the Methodist Youth Fellowship. Members of the National Conference will be receiving the details of the program.

It is our hope that each annual conference and each unit of the Methodist Student Movement will be represented. In days like these we are strengthened by the spiritual togetherness which comes through the fellowship in such experiences.

A CORRECTION

Financial Report, First Quarter—1943

North Dakota Conference Woman's Society of Christian Service was credited with $3,973.03 which should have been credited to North Indiana Conference. The item will appear correctly credited on annual report for 1943. We regret this error exceedingly.

Mrs. Ina Davis Fulton, *Treasurer.*

Furloughed Missionaries—What They Are Doing

(Continued from July issue)

Elma T. Rosenberger writes: "Once a nurse, always a nurse! I did nursing in Korea, too, but there I could multiply myself by tens, twenties, sometimes more, while here I feel that someone else could do my job. However, it is pretty nice to be under the auspices of the Western Reserve University Hospitals and among my nurse friends of the training school from which I graduated before I left for Korea; also, to be in my own supporting church, which is the First Methodist Church of Cleveland. But if, and when, the time comes to go back to Korea, I want to go."

The scene has shifted for *Helen Rosser* from public-health nursing in rural Korea to the same kind of work in rural America, for the duration. She finds a few changes in customs, such as standing up to treat her patients in clinics rather than sitting on the floor and treating them from a table one foot high. But the general principle is very much the same, for wherever you go, she says, you find "just folks."

Mary Searcy, Japan missionary, is working among the eighteen hundred Japanese in Greeley and Weld County, Colorado. The work consists of friendly visiting, holding social and religious meetings for both old and young, finding suitable employment for those seeking jobs and trying to bring about better relations between Caucasians and Japanese.

Katherine Shannon is at work among Japanese in Colorado. She keeps open house, has occasional services in Japanese, and sponsors gatherings for Nisei to meet their social and religious needs. She is making an effort to secure attendance at Caucasian churches to which the Japanese are invited. And she is working, too, with a local society on plans for contacts with soldiers. She is helping also to relocate those in the camps.

After returning from Korea in 1940, *Euline Smith* worked for a year and a half at Bethlehem Center, Charlotte, North Carolina. Then she came home to Hamlet, North Carolina, on account of her father's health and is now living at home. She is a stenographer for the Seaboard Railway.

Bertha Starkey writes: "I am happy to be teaching Japanese-American children in the community school of the Colorado River Relocation Center, here in Poston, Arizona. Outside of school hours the time is devoted to the problems of women whose husbands are in internment camps and to helping young people in their plans to resettle in Midwestern and Eastern states. Next to being in my home in Kiego, I'd rather be here than anywhere else in the world right now. No people could possibly need the touch of Christ's love more than the Japanese evacuees."

Carolyn Teague and *Olive Curry,* of Idaho Falls, Idaho, are working among the five hundred Japanese living in the Upper Snake River Valley and with the Japanese-speaking adults and English-speaking young people respectively. After six months, forty-eight of their charges joined the Trinity Methodist Church on New Year's Day as a Japanese congregation. At the Good Friday communion service, two others were baptized. Ninety attended the Mother's Day service.

Mozelle Tumlin, Japan missionary, is working in Atlanta, Georgia, under the direction of the International Council of Religious Education. The chief project has been a religious education survey made through the schools to discover the unchurched children of the city. Many churches are following up the work of the survey with visitation and enlistment of the children. The work has been sponsored by the Atlanta Christian Council.

Dora Wagner, of Blanca, Colorado, is working among sixty-five scattered free Japanese families with no Japanese church. A few come to the Caucasian church. Three young people were baptized and joined the church Easter. She is the supply pastor temporarily. She writes that in the newly organized Youth Fellowship all participate without race discrimination.

Ellasue Wagner, formerly principal of Holston Institute, Songdo, Korea, has been given a comfortable, cozy apartment by friends in Bristol, Tennessee. Here she feels quite at home again among Holston Conference friends, her youth having been spent in the parsonage homes in this conference. She is kept quite busy with work in the local church.

Upon her return from Japan, *Anna Bell Williams* established her residence in McGehee, Arkansas, fourteen miles from the Rohwer Relocation Center. This she did in order to maintain contact with friends made while working in Lodi, California. About half the week is spent in the center, teaching in the Sunday school, and visiting in the barrack homes of the Japanese.

Mary E. Young (Korea) writes. "An open door was set before me and I walked in last January. The opportunity to use my music in Christian service, facing needs and endless possibilities again makes me feel quite at home at Sue Bennett College, London, Kentucky. My work consists of music education, training teachers in public-school music for the rural one-room school especially; glee club and chorus; private lessons in piano, voice, and pipe organ. Also I teach public-school music in the training school, grades one to eight. A music major is being offered for next year. Additional subjects in the course will be: theory subjects, history of music, and music appreciation. This junior college not only serves young men and women of the Kentucky mountains, but draws students from the surrounding states. The standards are high and opportunities great."

* * *

Violet Crandall arrived home from Angola in November, 1941. She attended the Northwest Christian College in Eugene, and is now employed there by the State Public Welfare Commission. In the autumn she expects to begin studies at Hartford, with the hope of returning to Quessua in the near future.

Order Program Materials for 1944 now, so that Program Committee can have plenty of time to make plans. See page 32 for prices.

Wesleyan Service Guild

Marion Lela Norris, *Secretary*

"IF IT weren't for the loneliness, living alone would suit me just fine," writes a Guild member who is a "career" woman. Today, more than ever before, the Guild has great opportunity to serve all types of employed women who are lonely on their jobs.

In many churches the Woman's Society members realize the situation and are co-operating with the Guild by opening their homes for Guild meetings and for fellowship at dinners, afternoon teas, or Sunday morning breakfasts.

Mabel Ruth Nowlin sent the following radiogram from Chungking: "Rebuilt Methodist Institutional Church. Dedicated recently. First woman's meeting held there with World Day of Prayer attended by women of all denominations. In New Life Stadium eight thousand women attended International Woman's Day celebration. I spoke for leisure-time women of America."

LEISURE TIME

The stress and strain, physically, morally, and spiritually, under which people are now living make imperative guidance in the choice of activities during spare moments. Time, too, is rationed. This means there must be a budgeting here as well as elsewhere, so that we do not waste moments which might be spent in creative activity.

With the added emphasis placed on physical-fitness programs by governments, what is the place of the church in recreation? Guild members can help to answer that question positively.

A conference Guild could set up and arrange to carry on a camp for the underprivileged children within its boundaries. It is easy to visualize the value of such a church-established camp.

"Tested and tried" are the following creative leisure-time activities:

Style Clinic to treat clothes for economy of dress during wartime. Old clothes are made over; new clothes made. Studies of materials, and the many-purpose wardrobe are valuable.

Bowling Club made up of members within the unit of the Guild. Bowling gives office workers in particular just the recreation and fellowship they need at the end of a long day.

Supply Work for mission stations. Making articles and collecting materials give interest and variety to recreational activities which through their informality develop friendship.

"Fortified by a knowledge of the world's sacred writers (Christian, Buddhist, Mohammedan) concerning wine's deceitfulness, no one need to fear being considered gauche if he does not use alcohol as a beverage."

"OUR UNIT PRESENTED THE CHURCH with a set of lovely flags, Christian and American, given in a special dedication service." The following poem was written by a Guild member, inspired by the dedication service:

THE CHRISTIAN FLAG

My flag—the Christian flag!
May it ever encircle the globe—
Proclaiming the message of world brotherhood,
Based on service and love,
Taught by One from above
Whose life upon earth personified good.

My flag—the Christian flag!
Blue stands for truth and fidelity.
The white symbolizes purity and peace,
And the cross made of red
For Christian service, 'tis said,
Is the sign of a kingdom—never to cease.

My flag—the Christian flag!
Among flags commands position of honor.
The one flag peoples of the world may embrace,
And with clasping of hand
United in faith, stand
In a bond of true fellowship, despite creed or race.

My flag—the Christian flag!
I pledge loyalty and sincere endeavor.
'Neath its deep understanding see its challenge supreme!
Yes, within its white folds
It securely now holds
World Peace everlasting—humanity's dream!

—Gladys C. Murphy.

ONE CONFERENCE PRESIDENT writes: "I attended the conference Guild week end. Their zeal for knowledge was one of the most heartening things I had witnessed in a long time. They looked to me as though they believed that they existed for the work, and not that the work existed for them."

Be sure to read "The Challenge of the Hostel in India," by Marian Warner, in the July WORLD OUTLOOK.

TWO OF OUR LOCAL PROJECTS this year are supplying bulletins for the church, and the purchase of an illuminated cross for the church auditorium, dedicating it in a Sunday evening all-Guild service with only the lighted cross as a source of light."

Guilds wishing to illustrate their church bulletin with an interesting picture may secure from the Board of Missions and Church Extension, for $1.50 a year, ten matrices (3"x4"), one each month except July and August, from which the printer can make stereotypes for the cover page. (Not usable with mimeographed bulletin.)

FILMS FOR YOUR MEETINGS: *Brazil,* black and white, 16mm., silent background picture showing how people of Brazil live. Service charge, 50 cents. *Letter From Brazil, kodachrome* (one reel) showing Methodist work. Service charge, $1.00. Three films from the American Indian Series, 16mm., each silent, black and white, one reel; *When the White Man Came and After, How He Earns a Living, Child Life.* Service charge, 50 cents each.

The Book for the World of Tomorrow, a new 1,000-foot black and white picture released by American Bible Society. Begins with the burying at the New York (N. Y.) World's Fair of the Time Capsule with a copy of the Bible in it. Suggests that the truths of the Bible are eternal and point the way to the only real solution of the problems of the human race. Service charge—an offering at the conclusion of each showing to be sent to the depository. Secure all films from one of the depositories of the Board of Missions and Church Extension: Department of Visual Education, 150 Fifth Avenue, New York 11, N. Y.; Visual Materials, 740 Rush Street, Chicago, Ill.; Methodist Publishing House, 810 Broadway, Nashville, Tenn.; Visual Materials, 125 East Sunset Boulevard, Los Angeles, Cal.

Says Dr. Kung: "Leaders must become servants. The big country must serve the small country—that is, the big country should be a nurse to the small country. If that doctrine is adopted, we shall have friendship, harmony, and peace."

A missionary in North Africa writes: "In addition to the regular work, I am busy visiting in the military hospitals, helping with a soldier's canteen, and having open house for British and American boys and officers here. There are so few of us who speak English that we feel we must do all of this sort of thing we can. Especially the visits to the sick and wounded and often the dying take English-speaking people.

"We are receiving our second-class mail for a year back. Within a week I have received a year's supply of four magazines and ever so many letters over a year old."

Another missionary writes: "Our home is open to the men in khaki all day and every day if they care to come, and I am *so* glad they do—often. You can't see across our sitting room for smoke! as ten or twelve men sit listening to the news and enjoying a cup of tea—and our home . . . . bless them! We often have ten for supper in our little dining room. They bring their own tea and we make rock cakes. Wonderful opportunities one gets as we sing their favorite hymns, listen to messages from the Word, and pray for the dear loved ones at home."

THE BREAD OF LIFE

Too much emphasis cannot be placed these days on feeding the physically hungry. Millions who have never known the want of food know it today. To hundreds of thousands it has become slow starvation, and in the end grim death.

Not only are men's stomachs empty—their hearts are empty, too. There is only one Source which can be relied upon to meet this need—the Bible. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

The workers in one department in a defense plant sent six dollars for Testaments to go to General MacArthur's men in Australia. Forty Testaments were shipped with the assurance that if more were needed they would be forwarded without cost. "Your offer is very acceptable at this time," replied the chaplain. "We can adequately use 25,000 copies of the New Testament." They were shipped in lots of 5,000 every two weeks until the order was filled.

A Navy doctor, just before going into battle, wrote to a friend, saying: "One almost comes to think that our lives are planned ahead of time, and that we are permitted to see only one chapter at a time, and to do our best under the conditions which we find. Mother may have the right idea after all. There are times when one needs someone to whom he can look for security. I read of one who fits the requirements. He stood beside the tomb of a friend one day, and said: 'I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.' This must seem strange coming from me. Well, I have been doing a bit of thinking and believing. I don't ask to come out without a scratch. All I want is to be given self-control and sound judgment to care for the men who may be in need of attention."[1]

Those of us who know God's Word and have been fed by its unfailing promises, which meet all conditions, have a clear responsibility. We must see that it is put within the reach of the hungry hearts who do not have it.

Many Guilds are sending Testaments and Bibles to those who are serving in the armed forces. Others will wish to have a share in this fine service.

"Again, I plead, tell America to pray! This war will not end until nations and people have paid in blood and tears for thrusting God out of their hearts, out of their nations, out of their lands. And tell them, for God's sake, to send Bibles, and more Bibles. A Bible will give a man confidence that God is with him. I'd like to have this message broadcast from every radio station in America, put into the papers, into everything that is printed. Tell America that the army wants prayers and Bibles. . . . ."

—From a Soldier's Letter.[2]

"The principle of racial equality is one of the fundamental principles upon which the Chinese Republic is founded and to which it is dedicated."

The Wesleyan Service Guild of the only colored Methodist Church in our city entertained the Guild from one of the other Methodist churches at dinner and a combination evening meeting and party in the spacious home of one of the Negro members. Each guest signed her name on a pretty card as she came in and thus wrote her own place card.

"The dinner, served under ingenious decorations, was unusually delicious and was all prepared by the hostesses. The main course was a southern dish of secret recipe, so that all requests of 'how to make it' brought forth only smiles, plus guesswork on the part of the guests. During the dinner there was much genuine fun in getting acquainted.

"Afterward all gathered in the living room. Candlelight devotions, led by the president of the hostess Guild, centered about the picture, 'Praying Hands,' a large copy of which stood before the group and smaller copies, on the front of each program. Officers of each unit spoke, and also the district Guild president and conference Guild secretary. The girls felt that they profited by hearing problems of both groups discussed—they learned also that these are much the same. It was such a pleasant time that the new friends were reluctant to part when the evening was over. We hope to have other gatherings like this in our district."

China at War is an illustrated monthly magazine of 100 pages ($1.50, 30 Rockefeller Plaza, New York, N. Y.), published by the China Information Committee, Chungking, China. Most of the news comes by short wave radio. The Guild's missionary, Mabel Nowlin, is one of the contributors.

Pictures show American and Chinese soldiers working side by side. A letter found on the body of a Japanese soldier killed in China revealed that the Japanese are so scared of being detected by Americans they go for days without food rather than build fires in the battle zones. They "shudder whenever they hear the droning of American planes."

China has three new tax laws: property tax, new income tax, and wartime excess profit tax.

China knows what rising costs of living mean. In one province even salt has had to be reduced to rationing.

Book Lover's Corner

Mme. Chiang Kai-shek. WE CHINESE WOMEN. John Day, 1943. $1.25.*

"Mme. Chiang Kai-shek is unique among the world's great figures in that she has become a legend in her lifetime."

Generalissimo Chiang Kai-shek. ALL WE ARE AND ALL WE HAVE. John Day, 1943. $1.25.*

"Never has a statesman been at more pains, nor evinced so much frankness, to make plain the course of national destiny for his people."

E. Stanley Jones. ABUNDANT LIVING. Abingdon-Cokesbury, 1942. $1.*

An unusual book of daily devotional and inspirational readings for our times.

Edward K. Ziegler. COUNTRY ALTARS. Commission on Worship. Federal Council of Churches, 1942. 15 cents. (297 Fourth Avenue, New York, N. Y.)

"A stimulating and helpful presentation relating to the rural church."

[1] By permission of American Bible Society.

* Order from your nearest Methodist Publishing House.

[2] *The Union Signal*, May, 1943.

Women Delegates to General and Jurisdictional Conferences

This list is incomplete, and reports from other conferences will be included as soon as the conferences meet and the reports are available.

Central Jurisdiction

Delaware Conference
General Conference: None
Jurisdictional Conference: Mrs. Clarence Walker, 1814 Hummoch Ave., Atlantic City, N. J.
Reserve: Mrs. L. B. Jewett, 5919 W. Girard Ave., Philadelphia, Pa.; Mrs. M. A. R. Camphor, 31 Webster Pl., Orange, N. J.

Northeastern Jurisdiction

Baltimore Conference
General Conference: Mrs. Joy Elmer Morgan, 1222 Quincy Ave., Washington, D. C.
Jurisdictional Conference: Mrs. E. Lester Keyser, 4400 White Ave., Baltimore, Md.; Mrs. Benjamin W. Meeks, 131 W. 2d St., Frederick, Md.
Reserve: Mrs. Helen Starr, 1308 Appleby Ave., Baltimore, Md.; Mrs. R. A. Compton, 4 Browning St., Cumberland, Md.

Central New York Conference
General Conference: Mrs. W. E. Brown, 700 University Ave., Syracuse, N. Y.
Jurisdictional Conference: Mrs. R. L. Nye, 1600 W. Colvin, Syracuse, N. Y.; Mrs. William Anderson, 34 S. Hunter Ave., Auburn, N. Y.

Central Pennsylvania Conference
General Conference: Mrs. Laura Guyer, 1305 Seventh St., Altoona, Pa.
Jurisdictional Conference: Mrs. J. Howard Ake, 2227 N. 6th St., Harrisburg, Pa.

Genesee Conference
General Conference: Mrs. W. R. Brown, 65 Walnut St., East Aurora, N. Y.
Jurisdictional Conference: None
Reserve: Mrs. David Mantz, 8502 Pershing Ave., Niagara Falls, N. Y.

Maine Conference
General Conference: Miss Margaret Currie, Saco, Maine
Jurisdictional Conference: Mrs. P. I. Milliken, Portland Clark Memorial Church, Portland, Maine

Newark Conference
General Conference: Mrs. Samuel Clark, 7 Roosevelt Rd., Maplewood, N. J.
Jurisdictional Conference: Mrs. Grace Burr, 178 Liberty Rd., Englewood, N. J.; Mrs. Edgar M. Compton, 134 Academy St., Belleville, N. J.
Reserve: Mrs. Anne B. Wuerker, 904 Main St., Paterson, N. J.; Mrs. John R. McLaughlin, 346 Sylvan Ave., Leonia, N. J.

New England Conference
General Conference: Mrs. H. M. LeSourd, 206 Waverly Ave., Newtonville, Mass.
Jurisdictional Conference: Mrs. H. W. Selby, 350 Chestnut St., West Newton, Mass.

New England Southern Conference
General Conference: None
Jurisdictional Conference: Miss B. Marion Hope, 825 Second St., Fall River, Mass.

New York Conference
General Conference: None
Jurisdictional Conference: Miss Evaline L. Korn, 23 South St., Middletown, N. Y.; Mrs. Fred A. Victor, 63 Livingston Ave., Yonkers, N. Y.
Reserve: Mrs. D. Leigh Colvin, 605 W. 184th St., New York, N. Y.; Mrs. D. N. Secore, 39 S. Washington Ave., Kingston, N. Y.

New York East Conference
General Conference: None
Jurisdictional Conference: Mrs. C. H. Hardie, 883 E. 19th St., Brooklyn, N. Y.; Mrs. H. R. Brennan, 25 Count Pl., New Rochelle, N. Y.
Reserve: Mrs. A. E. Beebe, 247 New York Ave., Brooklyn, N. Y.

Northern New York Conference
General Conference: None
Jurisdictional Conference: Mrs. O. J. Mowry, Minetto, N. Y.
Reserve: Mrs. B. A. Soper, Malone, N. Y.

Troy Conference
General Conference: Miss Henrietta Gibson, 415 State St., Albany, N. Y.
Jurisdictional Conference: Mrs. Grace Jackson, Springfield, Vt.

North Central Jurisdiction

Detroit Conference
General Conference: Miss Frances Knight, 26645 W. Six Mile Rd., Detroit, Mich.; Mrs. Frances Huntington Martin, 412 Broad St., Adrian, Mich.; Miss Marion Bailey, R. F. D., Flushing, Mich.; Mrs. B. R. Donaldson, 22712 Nona Ave., Dearborn, Mich.
Jurisdictional Conference: Mrs. Walter R. Fruit, 14091 Mark Twain Ave., Detroit, Mich.; Mrs. F. Raymond, 2112 Radcliffe Ave., Flint, Mich.
Reserve: Mrs. J. O. Walker, 2315 W. Chicago, Dertoit, Mich.

Illinois Conference
General Conference: None
Jurisdictional Conference: Miss Mable Allen, Baylis, Ill.; Miss Flora Hall, Alexander, Ill.
Reserve: Mrs. F. W. Disbrow, 409 Beecher St., Bloomington, Ill.

Indiana Conference
General Conference: Mrs. E. S. Riley, 730 E. North St., Greensburg, Ind.
Jurisdictional Conference: Mrs. Frank Ellis, 526 Chestnut St., Jeffersonville, Ind.
Reserve: Mrs. W. G. Parker, Mrs. Louis Yokel.

Iowa-Des Moines Conference
General Conference: Mrs. Harry Lauer, Mount Union, Iowa; Mrs. W. C. Henn, Yale, Iowa
Jurisdictional Conference: Mrs. Harley Walker, Sidney, Iowa
Reserve: Mrs. Ernest Porter, Creston, Iowa; Mrs. Ada Smith, Wiota, Iowa

Michigan Conference
General Conference: Mrs. Helen Brown, 210 E. Mansion St., Marshall, Mich.; Mrs. Orson Munn, 267 Eastern Ave., S. E., Grand Rapids, Mich.
Jurisdictional Conference: Mrs. O. K. Marshall, Coopersville, Mich.; Mrs. Clarence Schrock, Muskegon, Mich.
Reserve: Mrs. L. W. Stewart, Ionia, Mich.

Minnesota Conference
General Conference: Mrs. G. W. Lloyd Plette, 2175 Hendon Ave., St. Paul, Minn.
Jurisdictional Conference: Mrs. Charles E. Wegner, 1765 Arona Ave., St. Paul, Minn.

North Indiana Conference
General Conference: Julia Parr Naftzger, Winona Lake, Ind.
Jurisdictional Conference: Mrs. W. R. Snyder, Fremont, Ind.; Mrs. Homer Roose, Goshen, Ind.

North-East Ohio Conference
General Conference: Mrs. John Seward, 528 Taylor Ave., Cambridge, Ohio
Jurisdictional Conference: Mrs. Harry Masters, 1252 Sinclair, Steubenville, Ohio; Miss Marian Murphy, 915 Woodlawn Rd., Steubenville, Ohio

Northern Minnesota Conference
General Conference: Mrs. L. R. Peel, 607 Wesley Temple Bldg., Minneapolis, Minn.
Jurisdictional Conference: Mrs. G. C. Sayre
Reserve: Mrs. E. F. Baumhofer, 5032 Queen Ave., S., Minneapolis, Minn.

Northwest Indiana Conference
General Conference: Mrs. E. R. Bartlett, 723 E. Washington St., Greencastle, Ind.
Jurisdictional Conference: Mrs. F. L. McDaniel, 2808 Elkhart St., Gary, Ind.
Reserve: Mrs. Kyle D. Fouts, R. 8, Lafayette, Ind.; Mrs. J. Oliver Johnson, Wheatfield, Ind.; Miss Thirza E. Bunce, 2318 S. Center St., Terre Haute, Ind.

Ohio Conference
General Conference: Mrs. C. C. Long, 3434 Darwin Pl., Cincinnati, Ohio; Mrs. Foss Zartman, 1120 W. Elm St., Lima, Ohio
Jurisdictional Conference: Miss Fern Sinkey, 215 W. Broadway, Granville, Ohio; Mrs. E. F. Andree, 628 N. South St., Wilmington, Ohio; Mrs. E. P. Mundy, 723 Floral Ave., Terrace Park, Ohio; Mrs. Clarence D. Laylin, 1972 Indianola Ave., Columbus, Ohio; Mrs. W. H. C. Goode, Whitby Pl., Sidney, Ohio
Reserve: Mrs. L. J. Long, R. R. 1, Middletown, Ohio

Rock River Conference
General Conference: Mrs. A. O. Aldrich, 839 N. Main St., Oak Park, Ill.; Mrs. C. N. Timmons, 406 Fourth St., Sterling, Ill.
Jurisdictional Conference: Mrs. James Oldshue, 434 E. 88th St., Chicago, 19, Ill.; Mrs. C. A. Bloomquist, 9344 S. Vanderpoel, Chicago, 20, Ill.; Mrs. W. H. Dangel, 937 Linden Ave., Oak Park, Ill.
Reserve: Mrs. W. A. Story, 1807 Post Ave., Rockford, Ill.

Upper Iowa Conference
General Conference: Mrs. Homer Cherrington, 237 Ferson Ave., Iowa City, Iowa
Jurisdictional Conference: Mrs. Thomas Ray, Oelwein, Iowa

West Wisconsin Conference
General Conference: None
Jurisdictional Conference: Mrs. E. E. Clarke, Sparta, Wis.
Reserve: Mrs. R. W. Cory, Osceola, Wis.

Southeastern Jurisdiction

Florida Conference
General Conference: Mrs. E. B. White, 2344 Gilmore St., Jacksonville, Fla.
Jurisdictional Conference: None
Reserve: Mrs. J. T. Feaster, 540 N. E. 96th St., Miami, Fla.

Western Jurisdiction

California Conference
General Conference: Mrs. E. P. Flegal, 584 Rosal Ave., Oakland, Cal.; Dr. Evelyn Miller Berger, 1434 Everett Ave., Oakland, Cal.
Jurisdictional Conference: Mrs. J. K. Cecil, 440 Melville Ave., Palo Alto, Cal.; Mrs. H. W. Lang, Bakersfield, Cal.

Idaho Conference
General Conference: None
Jurisdictional Conference: None
Reserve: Mrs. R. F. Tyler, 1102 First St., La Grande, Ore.

Montana Conference
General Conference: None
Jurisdictional Conference: Mrs. E. C. Andrews, Mrs. C. E. Sime, Mrs. Lowell Johnson

Pacific-Northwest Conference
General Conference: Mrs. David J. Lawson, 118 S. 5th St., Mt. Vernon, Wash.
Jurisdictional Conference: Mrs. Paul Sheet, 704 North Washington, Centralia, Wash.; Mrs. J. P. Kilgore, Box 1, Tracyton, Wash.
Reserve: Mrs. D. C. Smith

Wyoming State Conference
General Conference: None
Jurisdictional Conference: None
Reserve: Mrs. L. A. Parker, 530 Beech, Casper, Wyo.

Summer School

Four hundred and twenty-seven women, sixty-five children, and one hundred and eighteen young girls composed the Methodist School of Missions of the Woman's Society of Christian Service which met at Epworth Forest on Lake Webster, Indiana, June 27-July 3. Mrs. Wilbur Ale, Vice-President of Detroit Conference, taught the study book, "We Who Are America." Mrs. W. H. Veenboer, member of the Woman's Division of Christian Service, spoke on "Christian Social Relations," and Miss Freddie Henry taught the leadership training class on children's work.

Among the speakers were Dr. Henry Hitt Crane, who gave the Bible lessons, and Dr. Ortha Lane, returned missionary from North China. Mrs. Earl Naftzger, of Winona Lake, was the dean of the school.

Supply Work

By Mrs. H. E. Woolever, *Chairman*

AUGUST—We are suggesting that during August and September, the women who have their own gardens see that fruits, vegetables, and their own home-canned goods are supplied to our institutions. In this time of rationing, food limitations and high prices, this service is especially needed. These are good months to emphasize handwork for institutional supplies. Perhaps layettes, little dresses and suits, and comforters could be made. If these items are not requested in the list sent the local society, the supply secretary can secure from the conference secretary of Supply Work the names of institutions where they are needed.

SEPTEMBER—In September, the new list of requested supplies will reach the local society.

OCTOBER, NOVEMBER, DECEMBER—We suggest that during these months Christmas boxes be emphasized. Send boxes early so they will reach the institutions in plenty of time for the Christmas festivities. The society may like to outfit a minister's family during these months. If so, secure the name from the district or conference secretary of Supply Work. During these months check up on all askings for supplies and cash for supplies for 1943 and be sure they are cared for.

From Far and Near

CHINA.—There are about two hundred middle schools of all denominations now operating in China, with a wartime enrollment of 50,000 pupils and a staff of 10,000. These schools are one of the greatest potential sources of members and leaders for the church. Before the war there were in China about sixty schools of junior and senior high-school grade under Methodist auspices. Some of these have been closed. Others have moved to refugee sites. For example, Guthrie High School in Hinghwa City has moved out to the country and returned to the city several times as conditions changed. Most of the Foochow schools have moved inland, and in many cases the contacts with rural life have given the students greater understanding of China's problems and a desire to help the less-privileged people. In Central China and Kiangsi Conference, some schools went west and some south. Baldwin Girls' School in Nanching divided, a part going to West China and a part to southern Kiangsi. There is some doubt about the possibility of this latter section continuing during the coming year, but for several years it has rendered good service in makeshift quarters in an old temple. All of the schools have more applicants than they can take care of. All also find in the students a willingness to learn new ways and a desire to build a better China that presents a great challenge to the Christian leaders, that they may direct this spirit into the most constructive channels.

ARGENTINA.—From the 1942 Week of Prayer Offering the Woman's Division sent $250 to the Committee on Christian Literature in Argentina to be used to place the Woman's Magazine, *Guia del Hogar,* for one year in 500 new Methodist homes. This was done with the hope that those who received the monthly gratis this year would want to subscribe for it next year.

The report on this project says that Methodist pastors and deaconesses in the East South American Conference were circularized for names, and requests were also sent to leading workers in Peru and Chile. The list of the subscribers to whom the magazine has now been sent includes 99 names in Chile, 99 in Uruguay, 12 in Peru, and 319 in Argentina. This gives a total of 529 subscribers at two Argentine pesos each, which amounts exactly to $250.

This gift has brought great encouragement to the editors of *Guia del Hogar,* which is an interdenominational magazine. Dr. Foster Stockwell writes, "I doubt if anything in recent years has better served to convince some of the leaders in the Argentine League of Protestant Women of the genuine desire of Methodists to co-operate heartily in the work that they have at hand."

This word of gratitude comes from the Federation of Evangelical Women of Argentina:

Tejedor 1087,
Buenos Aires, Argentina.

Dear Miss Lee:

It was decided in our last Executive Committee meeting of the "Liga Argentina de Majeres Evangelicas" that I should write a letter of appreciation to your Woman's Division of the Methodist Church Board for their generous donation made to our Liga for new subscriptions for *Guia del Hogar.* Please convey our hearty thanks to them for this kind expression of Christian love thus making it possible for us to send this good literature into many new homes in this needy Republic.

Very sincerely yours,
EDNA B. WEBER, *Secretary.*

BRAZIL.—Here is a word of appreciation to the Library Service Committee from Colegio Izabela Hendrix in Belo Horizonte, Brazil:

> "We certainly are grateful for the twenty-nine books received through Library Service. Many of those we had asked for were sent. A wonderful cookbook was included, but we have to skimp so much that the recipes just won't do. Everything that calls for cream, raisins, nuts, etc., is out of the question."

PAKAUR, INDIA.—Early in December we took in a six-months-old baby whose mother had died—partly to save the baby but also to give our orphan girls practical experience under supervision in caring for babies. We opened a special class in January in which child care, home nursing, foods, cooking, hygiene, sewing, and Bible were taught. They are also doing practical work under supervision in a village. The baby is still doing well. His father is to take him back at two years.—RUTH EVELAND, Jidato Middle English School, Pakaur, E. I. R. Loop, India.

Northeastern Jurisdiction

THIS is a time which demands greatness, not alone in leadership, but in the life of the individual; a time in which all must rise out of mediocrity and indifference to sincere wisdom and accomplishment.

With this challenge before them, the Standing Committee on Christian Social Relations and Local Church Activities of the Northeastern Jurisdiction, meeting in Philadelphia, presented to the women of the local churches in this Jurisdiction the following emphases for 1943-44:

Every church is facing today a changing community both in the new people in their midst and in the new opportunities for service. Different problems are brought about by changes in the lives of every individual; changes in the home circles; changes in standards of living; changes in attitudes. The church stands for the changeless among the changing, for the timeless yet timely Christ with his ever-needed promise, "Lo, I am with you always." If the purpose of the church is to build character according to the pattern of Jesus; if its mission is to bring men to know God through the life of Jesus, then those who represent his church must practice his way of life.

The responsibility of the church is to meet the needs of our changing communities as these changes affect home life, the morals of our youth, the health and welfare of our children, and the souls of humanity with Christian zeal, attitudes, and action. It is not enough that the church minister only to the souls of its own membership, but rather that it build a Christian community in which the health, the education, the opportunities, the welfare of all peoples shall be its responsibility.

In our Jurisdiction will be found people from many continents and nations who have not yet found their place in the life of American democracy. There are those in defense areas who have come to make homes in a community already overcrowded and unprepared for the tremendous demands that are made upon them. We must work to make the church a power and Christian influence in such a community through practical service and friendliness. We urge local societies to be concerned with every changing phase of family life brought about by our national war activities; mothers, whose children must be cared for, while they are at work all day; youth, whose fathers are in the service of the country and who are creating one of the most devastating problems of juvenile delinquency; the problem of the Negro, freed yet discriminated against, as he tries to become a useful citizen. These and many other problems challenge our emphasis this year in the Northeastern Jurisdiction, namely, "Our Church and the Present Emergency," with special emphasis on minority groups within the United States and the church's responsibility through study, legislation, and social action. Find the most pressing need in your community, study it, contact agencies now serving it and together, co-operatively, plan a line of action.

Through the course on "The Church and America's People" given by Miss Stevens at Ocean Grove Summer School, practical ways of guiding our societies in their responsibility should lead us to a winter of great achievement in the Master's service.

May we in our service rediscover God as we rededicate ourselves to his will, remembering how Jesus brought victory out of defeat, triumph out of disaster through his unconquerable spirit and understanding love, even toward those who despised him.—Mrs. Howard W. Selbyu, Jurisdiction Secretary, Christian Social Relations and Local Church Activities.

WE REQUEST

That the president of the Woman's Division of Christian Service, Mrs. J. D. Bragg, 3666a Montana Street, St. Louis, Missouri, be notified in case of the death of a member of the Council of Bishops, a member of the Woman's Division of Christian Service, or an officer of a conference or a jurisdiction.

Mrs. Fred A. Lamb, *Recording Secretary, Woman's Division of Christian Service.*

In Memoriam

Loving sympathy is extended to Mrs. M. W. Clair and Mrs. Irma G. Jackson, both members of the Woman's Division of Christian Service from the Central Jurisdiction. Bishop M. W. Clair, who retired in 1936, died on June 28. Dr. Jackson, a very prominent physician practicing in Shreveport, Louisiana, died the latter part of June.

Just as the paper goes to press, we have learned that *Miss Ruby Elzy,* singer in Porgy and Bess, died in Detroit, Michigan, after a minor operation. Miss Elzy is the daughter of Mrs. Emma Elzy, President of the Upper Mississippi Conference Woman's Society of Christian Service of Central Jurisdiction. Miss Elzy had just completed a western tour and was to have given a concert at Ocean Grove, New Jersey, this summer. She was booked by her manager, Mark H. Byron, for engagements in leading cities across the country this fall. (*A story of Miss Elzy appeared in the March issue of* The Methodist Woman.)

Word has just reached the editorial desk of the sudden death of *Mrs. Gerald R. Mann,* San Antonio, Texas, President of the Southwest Texas Conference Woman's Society of Christian Service.

Helma Josephine Fernstrom died June 20, 1943, at Canandaigua, N. Y. In 1925 she sailed for India under Northwestern Branch of the Woman's Foreign Missionary Society where she rendered excellent service, first at the Tilaunia Sanatarium and then as chairman of North India Public Health Committee, traveling over all the north India conferences examining the children in the mission boarding and day schools. She returned to America April 22, 1941, for rest and further preparation, having been chosen to be public health secretary for the Christian Medical Association of India, Burma, and Ceylon.

Mrs. J. C. Fowler, Wagoner, Oklahoma, who for six years was president of the East Oklahoma Conference Woman's Home Missionary Society, and the wife of a pioneer preacher of Indian mission days, died at her home on June 2.

Mrs. Victoria Lazarus Shecut, Charleston, South Carolina, died after a short illness. She was spiritual life secretary of Charleston District and of her local church and served the conference society in various ways.

Government statistics claim 51 per cent of the population of United States changed residence in 1942. If you are moving, notify us before the furniture van leaves. Let *The Methodist Woman* greet you in your new home.

The Methodist Woman, Circulation Department, 420 Plum Street, Cincinnati 2, Ohio.

Announcing . . .

Program Material

Adult, 1944:

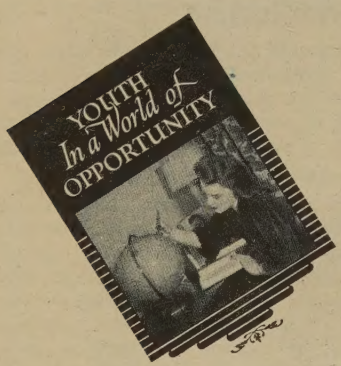
Theme: The Lord's Song in a Strange Land. Includes the program book and worship services. 50 cents. (Ready about September 1.)

Note: ORDER EARLY. It will be an advantage to you because the label can be written and the packet mailed as soon as the books come from the press. See September announcement.

Youth Packet, 1943-44, Price, 65 cents

Containing:

A program book, "Youth in a World of Opportunity," contains twelve worship services and twelve programs for an interest group of girls in the Commission on World Friendship to study the work of the Woman's Society of Christian Service, September, 1943, through August, 1944. (Single copy, 45 cents.)



Fun and Festival Among America's Peoples. Folk songs and games, recipes, and festival ideas for fellowship programs. (Single copy, 25 cents.) This is a new "Fun and Festival." The one you had last year was so popular that it was decided to use another this year.

Personnel card, etc.

The Week of Prayer and Self-denial

Ready in September

Worship and Program Materials.

In quantities	6 @ 35c 12 @ 65c
Single copy	10c each

A Worship Service for a Retreat.

In quantities	25 @ 70c 50 @ 1.30
Single copy	5c each

Notes on Retreats. By Vida D. Scudder. Single copy, 5c each.

Gift Envelope. Free.

Note: A packet containing one each of the above and the poster will be sent by conference officers to each society in the local church. If any local society does not receive its free packet, please notify the conference officers, not Literature Headquarters.

APPROVED STUDIES

1943-44

Theme: The Church and America's Peoples

For Adults and Young People:

We Who Are America. A study and discussion book. 60 cents.

Unity, a Challenge to American Democracy. 25 cents.

For Seniors and Young People:

Strong As the People. 60 cents.

For Junior High School Grades:

United We Grow. 50 cents.

Theme: Christian Ventures in Learning and Living

For Adults and Young People:

For All of Life. Study and discussion book. 60 cents.

For Seniors and Young People:

The Trumpet of Prophecy. 60 cents.

For Junior High School Grades:

Tales From East and West. 50 cents. Stories.

Everything Counts. 50 cents. An expanded course.

Note: For supplementary and children's books, see the previous issue.

For Leaders and Parents:

Children of the Church in Wartime. Discussions on wartime problems, community friendliness, peace and world brotherhood faced by leaders and parents of children from three to fourteen. 25 cents.

Creating Friendly Attitudes Through the Home. Story discussion articles for use with parents and leaders of children. 25 cents.

Studies Based on the Bible

God and the Problem of Suffering. 25 cents.

Supplementary Material

On Christian Literature:

The Talking Leaf. On Christian Literature for women and children in mission fields. 10 cents each.

Literacy Literature, News Letter No. 2. 2 cents each.

For a December Program:

America's Biggest Christmas Party. Unexpected Joy for "Americans With Japanese Faces." Single copy, 5 cents.

Note: The above will be mailed together for 15 cents a packet.

See former issues for new and helpful literature.

Payments should accompany all orders. Catalogue free.

Orders for the above may be sent to your nearest address—

Literature Headquarters:

420 Plum Street . . . . . Cincinnati 2, Ohio

Distributing Offices:

150 Fifth Avenue . . . . . New York 11, N. Y.
83 McAllister Street . . . . . San Francisco, California

The retail stores of The Methodist Publishing House handle the literature of the Woman's Division of Christian Service.